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THE MISSIONARY HERALD

Volume CI DECEMBER, 1905 Number 12

The Disturbances in Japan

The outbreaks reported from Japan immediately after the promulgation of peace seem not to have been so serious as was at first supposed. Our letters from Tokyo and other points say that the excitement was great at the outset, but the rioters at Tokyo were angered chiefly because of the withdrawal of a permission given to hold a meeting in the public park at Tokyo, and were bent on punishing the police. No doubt there was a deep-seated feeling that the treaty did not give the Japanese their full rights. But there seems to have been no special hostility to Americans or to Christianity, and Christian work has not been interfered with since the riot. None of the Kumi-ai churches suffered, the government furnishing immediate protection for all the churches and Christian institutions, guards being placed on the premises. Dr. Greene, of Tokyo, reports some statements made by Marquis Yamagata, in Mr. Yokoi's paper, as to the considerations which influenced the government in its decision to make the peace it did. These statements have made a great impression upon all thinking people, and the great majority of the Japanese do think. Our brethren are entirely clear that the way is as open as ever for the continuance of Christian work.

New Wall Maps

The Board has just issued two entirely new maps in its series of outline maps for chapel use, one of Southern India and Ceylon, covering our Marathi, Madura, and Ceylon Missions; the other of Central and Southern Africa. In size these maps are five feet five inches by four feet six inches. The price of each, on paper, is seventy-five cents, and on cloth, $1.25. The African map has three insets, showing, on a larger scale than was possible in the map itself, our three missions, in Natal, East Central and West Central Africa. We anticipate an immediate call for this map from those mission circles and study classes which during the present year are to turn their attention to the continent of Africa.

New Publications

The address of President Capen at the Annual Meeting of the Board on "Save the World to Save America," and Dr. William J. Dawson's discourse, also given at the Annual Meeting, on "Self-Surrender the Secret of Christian Conquest," have been issued in booklet form, and copies can be obtained freely by those who will judiciously distribute them. We have already mentioned the "Annual Survey" of our missions and the sermon before the Board by Rev. Mr. Twichell,

which can also be secured at the Board's offices in Boston, New York, Chicago, and San Francisco. For special use among young men the address given at Seattle by President Gates, of Pomona College, on "Young Men and Foreign Missions," will be issued speedily, and may be obtained on application.

American Board Almanac

THE Almanac of Missions for 1906 is in preparation, and will be ready early in December. This publication is now regarded as an essential in a great number of Christian homes, not only among Congregationalists, but in other Christian denominations. We hope to make it worthy of continued and even larger support.

Bible Pictures

THE call is continually coming from our missionaries in many lands for Bible picture rolls. Those who having used them the past year can spare them will confer a favor by sending them to the mission fields, where they will render excellent service. It should be understood that these rolls can be sent by mail by the donors directly to the missionaries on the field at the same rate of postage as to any place in the United States. The addresses of all missionaries will be found in the American Board Almanac. The donor's name should be on the wrapper that the receiver may know whom to thank. Inquiry by person or by letter at the Missionary Rooms will secure information as to those desiring these pictures.

Martyrdoms at Lien-chou

LIEN-CHOU is a station of the American Presbyterian Board in the province of Kwang-tung, some 275 miles southwest of Canton. Three missionaries and their wives and two unmarried women have constituted the missionary force, and they have been quietly and successfully pursuing their work, having a church with a membership of 272. On November 1 startling tidings were received that a mob had attacked the station, and had slain five of these missionaries. In response to inquiries sent by the Presbyterian Board, a reply has been received by cable, the meaning of which seems to be that at a religious festival of the Chinese a crowd encroached upon the mission premises. The missionaries took refuge in a cave, but were discovered and killed. Dr. Eleanor Chestnut, one of the slain, had been for years a physician greatly beloved by all the people of Lien-chou. Rev. and Mrs. J. R. Peale had been at Lien-chou only a few days, having sailed from America in August last. These facts convince the Presbyterian Board that the cause of the outbreak could hardly have been animosity to the missionaries, but that it was rather one of those wild outbreaks which might occur in any country on even a slight provocation. Doubtless there is much unrest in many parts of China, and in Kwang-tung especially there is irritation because of the treatment of the citizens of that province who have so largely made up the mass of Chinese who have come to the United States. While we must not be greatly surprised at occasional outbreaks here and there, there is nothing to lead our missionaries in China to anticipate any general uprising against Americans, or against Christian teachers of any nationality. Our

deepest sympathies go out to the Board whose prosperous mission station is so suddenly and sorely afflicted.

A Typewriter Wanted

We have a strong impression that somewhere in the United States there are persons who would be glad to respond to a request from the secretary and treasurer of the Foochow Mission for a typewriter for the use of that mission. A machine that has been used would serve the purpose very well, provided it is strong and in perfect repair. It would, of course, be unwise to send to China one seriously worn or incapable of doing good service. There are scores if not hundreds of such typewriters which might be spared by their present owners, and we should be glad to have the offer of one of them to respond to this call from Foochow.

The Woman's Boards of Missions

We write this paragraph while the annual meeting of the Woman's Board of Missions is being held in Boston, the historic Park Street Church being crowded at the sessions, rendering overflow meetings necessary. Delegates are present from all parts of the territory covered by this Board, and great interest is manifested by all who are in attendance. We never look upon one of these meetings without being impressed by the strength and vigor of this organization, and the extent and blessedness of the work it is doing. The Woman's Board of Missions of the Interior has recently held its annual meeting, and is rejoicing in a large increase of its receipts during the year, amounting to $107,000, as against $79,683 last year. The American Board will have to call upon the men of the churches to "help those women who labor with us in the gospel."

The Revolution in Russia

On October 31 the world was electrified by the tidings that the Czar of Russia had promised to give a constitution to his empire and had appointed Count Witte as minister-president with authority to reorganize the government, providing for a constituent assembly and a great enlargement of the right of suffrage, including liberty of speech and assembly, with freedom of conscience. It was such a revolution that the world could hardly credit the report, though it was vouched for by Count Witte in a remarkable message which he sent to America, thus recognizing the influence which our country has had in leading to this result. St. Petersburg went wild with delight over the news, and all restrictions of speech and public assembly such as the people had been groaning under were instantly removed. It was not strange, therefore, that the liberty degenerated into license, and that disorders among the people, many of them uneducated and undisciplined, who had been accustomed only to repressions, should break out in many quarters. The story of the past few days in Russia is a painful one, and has thrown grave doubts over the practicability of putting in operation the liberal plans which have been indorsed by the czar. Nevertheless, we are hopeful for the future, and the most recent tidings show that order is being restored and that reorganization is progressing surely,

if slowly. The removal of the late Procurator General of the Holy Synod, Pobyedonostseff, whose heavy hand has hitherto availed to repress all reforms, is one of the best signs of the change. Unless this whole movement should collapse, as we do not anticipate it will under Count Witte's guidance, the Russian people are to see better days. The establishment of a free government for them is undoubtedly a most serious undertaking, but we believe that God in his providence purposes to open that vast empire for the reception of those liberal ideas which mark the Western world in the present century. It would not be strange if in the future the Russian people should look upon October 31, 1905, as the British people regard the day when the barons of England wrested Magna Charter from King John.

The Anglo-Japanese Alliance

Events far-reaching in importance are of such frequent occurrence in these days that little has been made in the public press of a recent event which will have a powerful bearing upon the future of the world, namely, the alliance between Great Britain and Japan for "the maintenance and consolidation of a general peace in the regions of Eastern Asia and India." That these two nations have entered into a positive compact to assist each other in case the rights or interests of either of them should be attacked renders it wholly improbable that any assault upon those interests will be made by any nation. These two island nations, each supreme as a naval power in its section of the world, are now united in such a way as practically to insure the peace of the world. And so Japan, a nation quite unrecognized in the diplomacy of half a century ago, steps forth among the nations as the equal and ally of the great British empire. The British legation in Japan is to be raised at once to the rank of an embassy.

Changes at Foochow

Some two years since Rev. George W. Hinman, of Foochow, was released from his connection with the Board, that he might serve as general secretary of the United Society of Christian Endeavor in China. In this position he has rendered important service, but having resigned that office he has been reappointed to the Foochow Mission, and during the absence of Rev. Mr. Peet he has been assigned to the charge of the Foochow College and Romanized Press, the responsibility for which had rested upon Mr. Hodous and Mr. Newell since Mr. Peet came to America on furlough. It will be remembered that Mr. Beard, of the Foochow Mission, has been released for a time to be secretary of the Young Men's Christian Association of China. Our missionaries in China are greatly in demand for a variety of services.

A Self-Governed Church

We would call the attention of those who have an impression that the mission churches in India are composed of people from the lower castes who are incapable of independent action and self-support to the article on another page by Mr. Vaughan, of Manamadura, on "A Self-Governed Church in India." This church to which Mr. Vaughan refers is a mission church entirely self-supporting for several years, and now quite competent to manage its own affairs, while

seeking counsel of the missionary whenever it wishes. This power of independent and wise action is a most hopeful sign, and it is seen in many of the churches of India. They are not dependent upon the presence of some outside authority. The practice of self-government tends to draw out all that is best in these believers. Let us not fear lest those who have come out of ignorance and poverty into the light of the gospel should prove incapable of independent and wise action. Under the guidance of the Divine Spirit they can become wise and efficient men.

Dr. Davis's Farewell Message

With the single exception of Dr. Daniel C. Greene, Rev. Dr. Jerome D. Davis is the oldest of the American Board's missionaries in Japan. A year and a half ago he came to this country with health seriously impaired, and with no very bright prospect of returning to the mission. But this period of rest has been greatly to his advantage, and leaving his family in this country he now returns to resume his work at Kyoto, where he will receive a welcome such as will make his heart glad. His article in this number on "The Surprises of Thirty-four Years in the Far East" will be read with special interest since it is, in some sort, a farewell message as he leaves his native land for a new term of service. In view of his enthusiasm for Japan, and his convictions as to the value of missionary work in that empire, our readers will be impressed with his utterances in respect to the overwhelming importance of missionary work in China. That a missionary in Japan so thoroughly in love with his own work should speak thus of the openings in China is specially noteworthy.

Rev. Alfred Snelling

Tidings have been received of the loss at sea of Rev. Alfred Snelling, who from 1888 to 1896 was connected with the American Board as a missionary in the Ruk Lagoon of Micronesia. Owing to differences of judgment as to the conduct of the mission, Mr. Snelling was released from his connection with the Board in 1896, continuing work independently and in some respects in collision with the work of our missionaries, first at Anapauo, where Mr. and Mrs. Logan had been established, and afterward at another island of his own choosing, Tatu. With great perseverance Mr. and Mrs. Snelling have continued their separate work, visiting islands in the Ruk Lagoon and sometimes going as far as the Mortlocks. It seems that in March last Mr. Snelling sailed in an open boat from his station, Tatu, and after visiting Uman and other points started to return on March 23, having in his boat sixteen persons, including two married couples, two teachers, and several scholars. The boat was heavily laden and was overtaken by a severe storm. These facts were not learned until the middle of June, when a chief from Uman brought the tidings and made it certain that the boat was swamped in the severe gale. This disaster, in the number of lives lost, is, so far as we know, unparalleled in the history of mission work in the Pacific Islands. A memorial service was held at Ruk on the 23d of August, conducted by Rev. Mr. Jagnow. The sympathies of all who know her will be given to Mrs. Snelling in her deep affliction.

New Recruits

We can report in this issue the sailing of two new recruits to our missions. Miss Edith Gates sailed from Boston November 1 to join the Marathi Mission. She is the daughter of Rev. and Mrs. L. S. Gates, who for thirty years have been missionaries in India. She was born at Sholapur in 1878, was graduated from Mt. Holyoke College in 1903, and subsequently was connected with the State Normal School of Connecticut, in order that she might become familiar with the modern methods of instruction before entering upon missionary work in India. Miss Gates has been for some years a Student Volunteer, and gladly goes to the land of her birth. She will probably be located at Ahmednagar, in connection with the girls' school there. We regret that we have no photograph for use in connection with this notice of Miss Gates.

SUSAN B. TALLMON, M.D.

Miss Susan B. Tallmon, M.D., was born in Iowa. When fourteen years of age she united with the Congregational Church of Grinnell, Io. From early childhood she has had a desire to enter upon foreign missionary work. She was graduated from Iowa College in 1898, studied medicine in the Northwestern University Woman's Medical School of Chicago, and since receiving her diploma she has been an interne in the Children's Hospital in San Francisco, as well as in general medical practice in Berkeley, Cal. Through the agency and active coöperation of Dr. Edward R. Wagner, now of San José, Cal., and formerly of our North China Mission, who understood the need of a medical missionary at Lin Ching, China, the church at San José has undertaken the support of Dr. Tallmon, who gladly goes to take the place at this station which has been so wonderfully opened for Christian work.

The Press at Constantinople

Since the return of Dr. George F. Herrick to Constantinople, and the receipt of special funds for the maintenance of the press which provides literature for all our Turkish missions, there has been renewed activity in this department. The Notes on the Sabbath School Lessons for 1906, both in Turkish and Armenian, are already on the press. Many new books which are greatly in demand are already planned for, such as a catechism, in four languages, and a "Popular Astronomy" in Osmanli Turkish. The people have waited long and are eager for Christian literature, and books and tracts paid for by individuals and congregations are being printed. Altogether the outlook for the publication work for our Turkish missions Dr. Herrick considers as very bright.

The Christian Movement in Japan

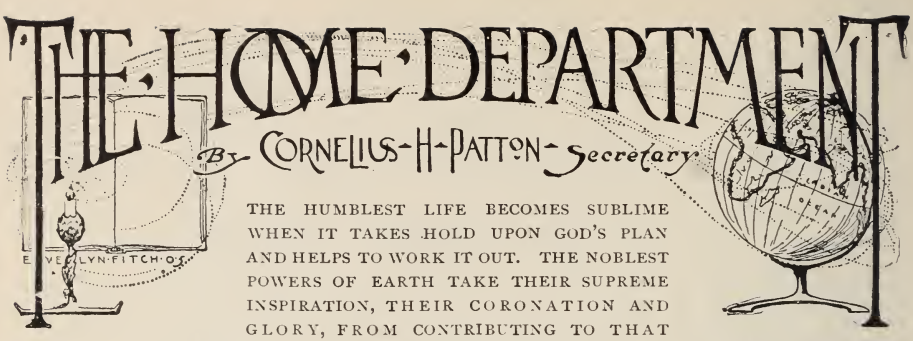
In 1903 a valuable pamphlet entitled, "The Christian Movement in its Relation to the New Life in Japan," was issued under the editorship of Dr. Daniel C. Greene, of Tokyo. The third annual issue of this pamphlet, that for 1905, under the same able editorship, has now been received. It is an invaluable publication for those who keep in touch with the progress of affairs commercial, political, and religious in the Sunrise Kingdom. After a general survey of the field, including brief articles on the War, Domestic Politics, the Business World, the Resources of Japan, Education, etc., there are chapters on Social Work and Undenominational Enterprises followed by a succinct account of the churches and missions, with a missionary directory and statistical tables. There is also included the Annual Address before the Standing Committee of the Coöperating Christian Missions, by Rev. Dr. S. H. Wainwright. This pamphlet of 275 octavo pages is by far the best publication for one who would understand the present situation in Japan and the forces now at work for its Christianization. It may be obtained by inclosing thirteen cents in United States postage stamps to the Methodist Publishing House, 3 Shichome, Ginza, Tokyo, Japan.

A New Scientific Volume

Our readers will remember that several years ago Mr. George H. Romanes, as editor of *Nature*, a prominent scientific periodical in Great Britain, made a statement of his conviction that Rev. John T. Gulick, at that time a missionary of the American Board in Japan, was the most profound of living thinkers upon Darwinian topics, and that Romanes subsequently ascribed largely his restoration to a Christian belief to the influence of his correspondence with Mr. Gulick. These scientific studies of Mr. Gulick were only a side matter while he remained in the mission, but on his retirement, in 1899, he and his wife came for residence at Oberlin, where he has had full opportunity to carry on his scientific investigations. He has now issued a volume, published by the Carnegie Institution in Washington, entitled, "Evolution: Racial, Habitudinal." We are frank to say that, though doubtless the volume is entirely comprehensible by those who are posted on scientific matters, it is quite outside of our thought, and we only mention it here as an illustration of the way in which many of our missionaries while pursuing their main vocation as preachers of the gospel have rendered conspicuous service in various literary and scientific ways. The production of this volume must have required immense labor and patience. Our friends will be glad to know that, having completed this work, Mr. Gulick is hoping either in California or on Hawaii, his birthplace, to give his services in connection with Christian work among the Japanese.

Unjust Restrictions

We have several times referred to the check put upon native Christian work in South Africa by the colonial governments because of their fear of Ethiopianism. These restrictions seem most unreasonable, and yet thus far no influences seem to avail to change the attitude of these governments. It is to be hoped that the time will come when they will permit colored men from America to enter upon Christian work within their bounds. This is not the case at present.



THE HUMBLEST LIFE BECOMES SUBLIME WHEN IT TAKES HOLD UPON GOD'S PLAN AND HELPS TO WORK IT OUT. THE NOBLEST POWERS OF EARTH TAKE THEIR SUPREME INSPIRATION, THEIR CORONATION AND GLORY, FROM CONTRIBUTING TO THAT DIVINE PLAN. AND THAT WILL BE A JOY TO US WHEN HEAVEN IS OPENED, THAT WE MAY LOOK BACK UPON THE EARTH AND SAY: "I SAW THAT PURPOSE AND WORKED TO ACCOMPLISH IT. I GAVE MONEY AND TIME, LABOR AND LIFE, TO THAT SUPREME ENDEAVOR." THAT WILL BE A JOY WHICH EVEN THE HARPS OF SAINTS CANNOT FULLY BEAR, AND THE LIPS OF THE REDEEMED CANNOT FULLY UTTER. THE MAGNIFICENT PRIVILEGE OF LIFE IS TO TAKE PART IN THIS WORK, TO DO IT WITH OUR MIGHT, AND DO IT UNTO THE END. *From an address by Richard S. Storrs, D.D., LL.D.*

First Two Months' Receipts

In view of the fact that we have been unable to develop the special plans for the year until now, it is particularly gratifying to find that the receipts are showing a gain over last year. Many friends of the Board need no special exhortation or planning. They sense the situation themselves, and proceed to act on their own initiative. We have received many hearty letters as to the prospects of the special campaign for funds this year. A few have struck a pessimistic note, but it has been drowned in the chorus of optimism. We could not ask to have the year open more favorably. If the rate of increase secured during the first two months should be continued through the year, we would have an additional $120,000 to our credit August 31, 1906. Surely, with all the special plans outlined in the following editorials, we should be able to secure this $250,000, and so have our round million for the Haystack Centennial. The report of the Treasurer is as follows: —

	October, 1904	October, 1905
Donations	$48.883.33	$59.908.89
Legacies	5.101.25	6.106.67
	$53.984.58	$66,015.56
	2 mos., 1904	2 mos., 1905
Donations	$58.258.59	$83.457.06
Legacies	13.126.25	9.911.67
	$71.384.84	$93.368.73

Increase in donations for two months, $25,198.47; decrease in legacies, $3,214.58; total increase, $21.983.89.

The Million Dollar Campaign

It is not idle talk when we say we are actually striving for the large sum of a million dollars during the present Board year. The Board needs it in

order to conduct the work properly under the marvelously promising conditions which prevail abroad, and to pay off obligations brought over from the two years past. Moreover, we feel that it is a reasonable request to make of the churches. If they could give us $762,585 fifteen years ago, they should be able to give us a million now. The denomination has been growing steadily, and the country never was so prosperous. If the Board is ever to secure such a sum it should be this year. Business men tell us frankly that now is the time to push for the long delayed advance. To give on such a scale surely would not be to intrench upon the missionary interests of other societies which we all have at heart. Our denomination practically has been standing still in its benevolences for fifteen years. Comparing 1889 with 1904 there has been a loss of $104,257. The gain in membership in the same time has been 166,889. Who shall say how much the wealth of the churches has increased? It is impossible to estimate this, but it is significant that the home expenses have increased during fifteen years by $2,294,940.

We feel, then, that in asking a million dollars for the foreign work this year, we are only doing the reasonable and proper thing — the thing that Christ expects of us. Can any pastor or member of our churches doubt that statement?

How We Are to Get It

Our total receipts last year from every source were $812,149.75. Taking out two large gifts for special objects which did not help on our regular appropriations, we had in round numbers $750,000 from churches, individuals, and legacies. Now, counting out the legacies and what the three Woman's Boards gave, we have the figures $376,942.23 as what came from the regular sources contributing directly to our treasury. Our receipts from these sources must be increased by $250,000 if we are to have one million. We cannot ask the Woman's Boards to pay our debt or do more than their own share of this work. We must secure this increase as pastors, laymen, young people, and friends generally of the work.

A National Committee, of which the Home Secretary is chairman, but of which Mr. E. H. Pitkin, of Chicago, is the active head, will lay this matter before people of wealth in the expectation of securing large donations. They have made a hopeful beginning, and will carry on an active campaign through the year.

A special campaign for business and professional men will be conducted in fifty leading cities of the country, East and West, during the first three months of 1906, in the expectation of securing 10,000 men who will stand behind this work in a definite and larger way. A band of speakers will visit these cities from Bangor to Denver, consisting of prominent missionaries, pastors, and laymen, with a secretary of the Board. The Prudential Committee has cabled to Dr. Arthur H. Smith, of China, to come over and help in the campaign. Never before has such a thing been done. But the financial stress is great, and because China is suffering beyond other missions Dr. Smith will, it is hoped, consent to leave his great work and come to the rescue of the Home Department.

Churches are urged to follow the example of over twenty churches in Chicago and many on the Pacific coast by endeavoring to double their gifts this year. Of course, this cannot be done in every case, as some churches have developed the foreign missionary spirit for years and give systematically and generously. But many churches might double or even quadruple their gifts by careful attention to the matter, under inspiring leadership. The 2,800 churches which gave nothing to our treasury last year certainly have a good chance for increase. Why should any church which calls itself by the name of Christ refuse or neglect to support this work? Even the smallest and poorest should give something. If you who read these words desire to help us by personal work, use your kindly influence to persuade the non-contributing churches in your neighborhood to make an offering for the Board. We will gladly furnish the necessary information.

Sunday Schools. The children of the 733,368 Congregational Sunday schools should contribute not less than $50,000 this year for foreign missions. This is not a wild statement. It is entirely reasonable. It is no more than other denominations are doing. The children are naturally generous, they are naturally missionary. See how they love to give to their teachers, to their playmates, to the poor. They do not contribute to our work because in thousands of schools they are not told of it and given the opportunity. They study about Christ, they sing about Christ, they say they love Christ, but they do not help Christ's greatest work. Who is to blame?

The million is in sight if these lines of work are taken up earnestly by our constituency. We pledge ourselves to this holy undertaking with all our heart and mind and strength. The issue is in the hands of God. We only can trust in him and do our best.

The Prayer Union

Dr. J. D. Davis, grand old hero and missionary veteran, who leaves for Japan November 25, said as his last word: "I am glad you are starting this Prayer Union. It is the most important thing you are doing. We must make more of prayer if we are to push this work in the world." Many feel the same way, and numerous requests for the Prayer Union cards have been received. Pastors are asking for them fifty and a hundred at a time. They are ready for distribution, and it looks as if the first edition of 5,000 will soon be exhausted. There are two cards to be signed, one for keeping and one for mailing to us. We especially invite missionaries, native pastors and teachers, and church members abroad to join this movement. Would our missionaries like the cards printed in the twenty-eight languages in which the Board works? It would be expensive, but it might pay. Pastors and missionary people at home, of course, will join the union.

Special Objects for Prayer in December

The Million Dollar Campaign

The National Committee in their effort to interest people of wealth; the campaign for 10,000 men in fifty cities; the effort to interest pastors in

the movement to have churches double their gifts; the effort to secure larger contributions in our Sunday schools and young people's societies.

India

Sunday, November 26, will be observed by all classes of Christians in India as a day of prayer for that vast empire. Missionaries of all prominent boards and natives of all communions in that land ask others to join with them in praying, among other things, for: —

1. The Hindu and Mohammedan communities of India.

2. For the women of India in homes or zenanas; for all widows, girls in school, and inquirers.

3. For the European and Anglo-Indian communities, that they may live consistent lives for Christ.

4. For all missionaries, pastors, catechists, and teachers, that they may be filled with the Holy Spirit.

5. For the one hundred millions in the *unoccupied* fields of India, and for a new missionary spirit in the Indian church.

Let us join at this time, and if possible on the day named, November 26, in supplications for the Indian empire, which embraces one-fifth of the population of our globe.

The Haystack Literature

Pastors and others will want to familiarize themselves with the Haystack Prayer Meeting, and how the wonderful missionary movement began. The literature on the subject makes first-class sermon material, or can be used effectively in prayer meetings and mission circles. Send for "The Haystack Meeting and Its Outcome" (free), and for "The Haystack Meeting and the Birth of Foreign Missions in America," by Mrs. Eckert (ten cents).

A fine picture of the Haystack Monument at Williamstown, Mass., can also be obtained, cost $1.25. In sending for literature do not address the secretaries, but Mr. J. G. Hosmer, Publishing and Purchasing Agent. We have a very busy office with eleven typewriters at work attending to regular correspondence. It will save us time to have correspondence directed to the proper person. Have you seen our illuminated Bible marker, "The Great Command"? It will make a good Christmas card. It is well to inclose postage stamps when ordering free literature.

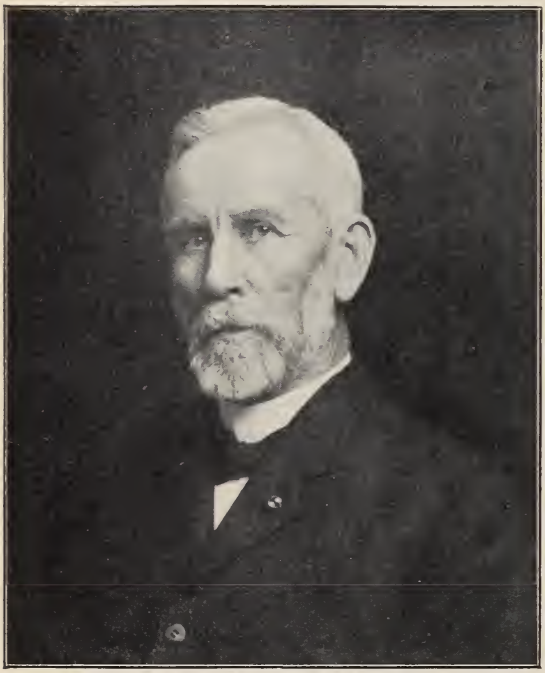
The Surprises of Thirty-Four Years in the Far East

By Rev. J. D. Davis, D.D., of Kyoto

A FAREWELL WORD

JAPAN has been a land of surprises. To see a nation without a railroad, or a telegraph, or a post office, or a newspaper, or a common school; without a court, a code of laws, a constitution, or a parliament; with no army or navy, develop in thirty-four years into the Japan of today has astonished the world.

But just as surprising, or more so to those who have eyes to see, has been the wonderful beginning and progress of Christianity during these same years. When I went to Japan, in 1871, it was death to be a Christian. The edicts against Christianity were on every bulletin board in the empire. That same year the first Protestant convert in Central Japan was taken from his home in Kobe and lodged in a Kyoto prison, where he died the next year, and all for the crime of reading a pen-made copy of the Gospel of Mark. The first Protestant church in Japan was organized in Yokohama in 1872, and our first two churches were formed in Kobe and Osaka only thirty-one years ago. As the result of the work started by our mission and in connection with it, there are now fifty-four self-supporting churches and eighty-three other churches and preaching places, which latter are contributing two-fifths of all their expenses. These churches have contributed the money to build all their church buildings, and these 11,000 Kumi-ai church members gave about $25,000 for Christian purposes last year. There are over fifty thousand Protestant Christians in the empire.



REV. JEROME D. DAVIS, D.D.

The life and work of Mr. Neesima, the founder of the Doshisha, was one of the miracles of the nineteenth century. The raising up of the Kumamoto Band in a distant island, and its coming into the Doshisha in the darkest period of its early history, with its influence on the school and the work, was equally miraculous. The success of the school, in spite of six years of bitter

opposition, until it contained nearly nine hundred students; its decline, until it was swept from its Christian foundation, with its restoration and present prosperity and promise, have been a series of surprises almost without a parallel. Its more than one thousand graduates and its 4,000 undergraduates are scattered over the empire and in Korea and China. More than one hundred of them are preaching the gospel. Hundreds are teaching. Others are in banks, in railway service, in official positions, and in the army.

Greater still has been my surprise to see how powerfully, albeit unconsciously, Japan has come under the influence of Christianity. She is adopting a Christian civilization. She has more than a million paying members of the Red Cross Association. Her leading statesmen see the need of a new basis of morality, and say that Christianity offers the best basis there is. More than a score of earnest, Christian young men, graduates of our American colleges, and selected by the International Committee of the Young Men's Christian Association in New York, are teaching in the middle schools of Japan, and they are leading many of the brightest minds in those schools to Christ. The whole Christian Association work in Japan is a surprise. Flourishing associations are organized in the Imperial University in Tokyo, in the colleges, and in many of the middle schools, as well as in the leading cities. The large summer schools, held under the auspices of the Christian Association Union, are seasons of great mental stimulus and spiritual uplift. At the recent summer school in Kobe, which lasted six days, over three hundred young men were gathered from twenty government schools and half as many private schools. The central thought was the deepening of the spiritual life. At the closing meeting thirty-six young men "united in a solemn compact to yield themselves to the leading of the Holy Spirit, and to unite in prayer and service for the evangelization of Japan."

The welcome which Dr. DeForest and the foreign and Japanese secretaries of the Young Men's Christian Association received from the officers of the army and the work they have done among the soldiers in Manchuria, in connection with the fact that most of the soldiers received a copy of one of the Gospels as they went to the front, make it certain that the majority of those 500,000 soldiers will come home favorably impressed with Christianity.

Only about thirty-five years ago, Iwakura, the prime minister of Japan, said to the ministers of the Western nations who called upon him to remonstrate against the imprisonment of the Catholic Christians of Nagasaki, that the Japanese government would resist the incoming of Christianity as it would that of an invading army; but now we see full religious freedom, and the emperor himself giving large gifts to the Christian Home for discharged prisoners in Tokyo, to the Young Men's Christian Association work in Manchuria, and to the Orphan Asylum in Okayama, whose earnest Christian founder he has decorated. The world has never before furnished an example of a nation, the size of Japan, where Christianity has made such rapid progress and which presents such a hopeful outlook as Japan does today. The sad surprise is that the work is being curtailed where it ought to be doubled. We have been compelled to close one station for lack of men, and we cannot

enter a single one of the open doors to enlarge the work by either foreign or Japanese workers.

The greatest of all the surprises of the thirty-four years, however, comes as I see how God is using Japan to open Korea, and Manchuria, and China, and even to give a constitution and freedom to Russia. Eleven years ago China called Japan a nation of pygmies, and ridiculed her declaration of war. Today China sits at the feet of Japan. More than five thousand Chinese students (8,000 says the latest report) are studying in the schools of Japan. Over five hundred are in the Japanese military academy, or preparing to enter it. Japanese professors are manning the university at Peking. They have charge of the military academy at Wuchang. They are drilling the Chinese army. They are teaching in the schools recently established in nearly every province of the empire. They are editing many of her newspapers, preparing her text-books, and helping her to establish great manufactories and to open her rich mines. Old China seems all ready for a great upheaval. She is like a mighty river which has been held in the frigid embrace of the long winter: the spring opens, the rays of the sun penetrate the frozen mass, until, although it seems as solid as ever, it suddenly breaks up and moves out in a single day. The eyes of the world have been fixed on the Far East for a year and a half, and we have seen Japan gain her magnificent victories on sea and on land because of her preparedness, the invincible courage and spirit of her soldiers, and the perfect and unanimous loyalty and support of the nation which was behind them. There is a far mightier Far Eastern problem before us today. The same preparedness, courage, and devotion in sending sufficient forces to the front, and such a unanimous loyalty to Christ on the part of the whole church as would sustain the work and the workers at the front with prayer and other gifts, would make the nations of the Far East Christian in the near future.

My heart is moved for China today. I was appointed for North China thirty-four years ago. It was only one of the little providences which change a man's life that turned me to Japan. A part of my heart has been in China ever since. Were I called to do it, I would gladly plead for China among our churches. Oh, that some of the men who are able to give of their millions to endow the great colleges of America could be led to adequately endow our Doshisha and Kobe College, and to found half a dozen Christian colleges in China! It seems to me that the Church is sleeping when awakening China is appealing to her in tones of thunder.

I am glad to see the movement to unite all who pray in our churches in the "American Board Prayer Union." That is beginning at the foundation. I am glad of the projected missionary campaign among the churches, and that missionaries may be called home to engage in it. I wish I could join in it myself. I have, however, the profound conviction that this will not succeed, that not an angel from heaven, nor a legion of them, would insure success, *only as this campaign is preceded or accompanied by such a general deepening of the spiritual life in our churches* as shall lead the members generally to take for their great aim in life that which brought Christ to this

world, even the seeking and saving lost men, both in our own nation and among all nations. To use Horace Bushnell's expression, we need to be "Christed" through and through. I am optimist enough to believe that this is coming. Many things betoken it. The Christian Endeavor movement and the Young People's Department of the Board, both under their splendid spiritual leadership, are full of hope. The growing desire on the part of so many of our churches for a deeper, richer, more fruitful life of Christian service is full of promise. I go back to Japan with great hope for my own native land and for the speedy coming of the kingdom in the nations of the Far East, and with the belief that the kingdoms of this world are to become the kingdom of the Lord Jesus Christ in this present century.

Newtonville, Mass., November, 1905.

A New Church and Dispensary in Durban, Natal

By Rev. Frederick B. Bridgman, of Durban

In the country districts of Natal congregations are usually able to build their churches with little or no assistance. The neighboring bush supplies poles for the frame work, grass for thatching may be cut on the *veldt*, and ant heaps furnish plaster for the walls as well as material for paving the floor. Sometimes a church is more ambitious, and then the people mold and burn bricks, buy corrugated iron for the roof, and hire native artisans for that part of the work requiring trained labor.

But to build a church in a city is a different proposition. Here the strict building laws of an English community are rigidly enforced. The architect and contractor become necessary. Every scrap of material must be purchased, the bulk of it being imported from England, Norway, and Oregon. Under such conditions it was hardly to be expected that our Durban congregation on Beatrice Street could build its large church unaided, but that it made a determined effort to help itself those knowing the facts will not deny.

It was in 1891 that the Zulu Mission opened work in Durban. The municipal authorities were induced to grant a small lot, and, with funds subscribed by missionaries, natives, and colonists, an old wood and iron church was purchased and moved to the site. The building was crowded from the first, and soon the number unable to gain entrance was so great that an open air overflow meeting was organized and regularly held on the adjoining lot. These conditions compelled agitation looking toward a new church, and for a time gifts were cheerfully made to the building fund. But as the magnitude of the undertaking became apparent and time dragged on, discouragements set in. Fortunately neither missionaries nor natives ever dreamed that twelve years would be required to secure the church so desperately needed, and therefore, while hopes often waned, yet the overflow congregation, averaging over three hundred, and many times numbering 600, held together Sunday after Sunday.

During these years no missionary of the Board had resided in Durban, the work being supervised by those living elsewhere. But in 1900 it was determined that Durban required a resident missionary, and the writer was appointed to the post. Naturally the building project demanded prompt attention, but it required four years of persistent effort to clear away difficulties and bring the congregation to the point of once more entering upon a money-raising campaign. One point alone, the form of land tenure, required two years for satisfactory adjustment. Then came unexpected troubles within the church which diverted attention. But at last, in April, 1904, the enterprise was again definitely taken up. The building committee decided to meet

BEATRICE STREET CHURCH AND DISPENSARY, DURBAN, NATAL

every Tuesday night for prayer and conference, and with few exceptions this appointment was faithfully kept during the ensuing fourteen months. On one Sunday of each month the indoor audience united with that out of doors in a great open air mass meeting devoted to the building enterprise. On these occasions opportunity was always given for subscriptions. In time the list showed that about one-fourth of the congregation were subscribers, the amounts varying from fifty cents to fifteen dollars. In the end the Zulu contributions amounted to nearly $2,500, this, of course, in addition to the payment of the pastor's salary and other running expenses, which come to $600 annually. Needless to say, this gratifying result could never have been attained but for the hearty coöperation of Pastor Makanya and the church committee. The native contributions were supplemented by gifts from mis-

sionaries and colonial and American friends. Of the entire cost, $6,000, there remain $1,200 to be raised.

The accompanying cut hardly conveys an adequate idea of the size of the church, nor does it show the classroom, missionary's and pastor's vestries, or the quarters provided for evening school-teacher and janitor. As the center of an extensive work, embracing five branch chapels, besides thirty other preaching points, the Beatrice Street Church should now enter upon an era of still greater usefulness.

In these times of opposition to our work by the Natal government, it is cheering to record the sympathetic interest of one high official. After graciously opening the church, Sir David Hunter wrote: "I was deeply moved by the gathering on Saturday to open the new native church. The large body of well-dressed, intelligent Christian natives and their keen interest in the whole proceeding was a sight to be remembered by all who were there, and every one with whom I have spoken since was deeply impressed by so striking a testimony to the success of the work carried on so long amid difficulties and discouragements. . . . May our great Master continue to bless your labors, until the whole native population has been won for him."

Adjoining the church stands the new dispensary, as shown in the picture. Last year, under very unfavorable conditions, Dr. McCord treated more than four thousand patients. The substantial building now opened provides a bookroom, where the mission's Zulu publications are on sale, and a spacious waiting room, together with consulting and drug rooms. Standing side by side, the church and dispensary minister to the spiritual and bodily needs, not only of the thousands in Durban, but also of the great population in outlying districts.

A Self-Governed Church in India

By Rev. Charles S. Vaughan, of Manamadura

I WISH to write briefly of recent experiences as a member of a committee to revise and enlarge the constitution and by-laws of one of our mission churches. This church, it may be noted, conducts its own business through its own officers, raises its own funds, and pays its way without assistance from outside, either native or foreign, and carries on in general the work of a Christian church in very much the same way, subject, of course, to limitations of clime and people, that a church would in America.

Seven or eight years ago a new feeling of responsibility took possession of this body of Christians, and they drew up a constitution and passed such by-laws as seemed necessary. Within a few months a pastor, the first in the history of the church, was called and duly installed, and the church was ready to set forth on a self-supporting and self-governing career. From that day to the present the original constitution and by-laws have been in force; but by degrees a fund of experience has been accumulated, which it is now proposed to incorporate with those earlier laws and thus bring into current use.

Thus it was that some time ago the pastor waited upon me to inform me that I was a member of a committee on revision of the constitution and by-laws, and to ask at what time a meeting might be held. I did not know that such a movement was contemplated, so failed to gauge the importance it assumed in the eyes of the church officers or to appreciate the amount of time and labor involved in its fulfillment. A time was named and a meeting held. The pastor had suggested an early hour, as it might require as much as two or three hours. The committee has been in session already more than twelve hours, in five different meetings, and its report to the church is so far advanced that a manuscript has been sent to the press with a request to furnish a sufficient number of proof sheets for use in the approaching church meeting, called especially to receive and deal with this report.

And now about my part on the committee and why I was there at all. To begin with the latter, I can only say I do not know myself why I was named on the committee. I did not know there was to be a committee, much less that I was, or for any reason ought to be, a member of it. Feeling that it was the course of wisdom to let those who have gained the experience put it in form, I made my position as nearly nominal as possible, as a rule only offering an opinion or a suggestion if appealed to by the chairman, the pastor.

The place of meeting was my office, and there, surrounded by notes he had made and copies of the constitution and rules of other churches, the chairman was the picture of a man in dead earnest, working upon what he felt to be a most important undertaking. About him, seated upon the floor, were the members of the committee, about ten in number, mostly men under thirty-five years of age, able to carry on the work of the committee in either English or Tamil. The older generation, however, was represented by at least three members, all of whom are and have been for many years catechists in the employ of the mission. It has been said that the only kind of a meeting a Tamil man could show to advantage in was what would be translated into a "yes meeting," where the chairman made all the proposals and all the other members smiled blandly, nodded their heads, and said "yes." Such, however, was not the nature of the meetings held by this committee. Each member had a definite impression as to what was required and gave his opinion as readily when he stood alone as when he was with the majority. As is usual in all such meetings, wherever held and by whomsoever constituted, there was the conservative wing, whose influence was always in the direction of as little change as possible, while on the other hand a more radical section fought for what it felt to be required, irrespective of what had been. So far as I can now recall there was but one decision arrived at with anything less than a unanimous vote. This explains in some degree the length of time required to do the work. It seemed to be impressed upon all that each member had a right to be heard to the last, and that not until all were agreed could it be said that a decision had been arrived at.

I regret that I cannot incorporate the results of this committee's work as a sample of the constitution and by-laws of a self-governing church in our mission. Failing this, I will just note one or two important points.

In the first place it sets forth in clear and dignified language the pure "Congregational" principle of government, recognizing no authority in the ecclesiastical sphere higher than the body of believers, united for purposes of mutual help and united worship. Along with this, however, it sets forth most explicitly its debt to the mission, and through it to the Board which has supported the mission, by definitely accepting as church laws the various recommendations the mission has been led to make to the churches on occasions when it has seemed wise to give a word of counsel.

Another rule provides that each member, unless especially excused by the church committee, shall give, in addition to all special contributions, such as thank-offerings on the occasion of baptisms and other special seasons, the handful of rice taken each day from the supply of food, the stray coppers put into the earthen savings bank to be broken with appropriate ceremony twice a year, and the regular Sunday service collections (about one cent), at least six pies in the rupee of their regular income to the support of the church. I wonder how this compares with the regular givings of the best givers in our churches in the home lands. This law is not new, neither is it a dead letter. For many years all those in receipt of regular salaries have been so giving, and in most cases giving cheerfully, though a rise in prices left them with less than enough, without giving anything, to feed themselves and families in a manner consistent with a maintenance of physical vigor. Among them the first step in economy is not the cutting off of God's portion; they have not yet learned that this is the course of wisdom.

I was greatly pleased with the discrimination shown in the selection of rules to be retained and the appreciation of the need of rules covering some point not dealt with in the earlier draft. It was a revelation to me of the advance that has been made along the line of self-government, and marks, as I feel, a definite point in the progress these young churches are making toward a complete and manly independence. This church since the calling of its pastor has not cost the mission a single dollar in any way that I can think of, beyond the little time the missionary has given it; it has taken over as its own burden the up-keep of its church building and pastor's house, has met all its obligations promptly, and has at present a good balance in hand. At first it was the rule for the missionary to attend all meetings of the committee, but for the past three or four years he has not done so unless specially asked by the pastor in view of some special need of his advice and counsel. Now it takes in hand the revision of its constitution and proceeds with the work in a serious mood and a businesslike way, carrying it to a successful conclusion. I cannot think of anything seriously lacking in this record to entitle this to be called an independent church, except it be that out of loyalty to the mission and Board to which it owes its existence, of its own accord and without suggestion from the missionary, it voluntarily adopts as its laws recommendations made by the mission; and in an equally voluntary manner accepts the responsibilities and privileges growing out of its association with other churches in the Church Union, comprising first the circle of churches in our own mission, and secondly the

wider range, taking in all native churches of the Congregational form of government in South India and Ceylon.

India is not yet Christian. Figures show that only one in a hundred professes that faith, and friends of missions may begin to think the task hopeless and begin to calculate how long it will take to complete the work if it has taken a century to Christianize one in a hundred; but out of this small minority God is gradually forming the real instrument of India's evangelization, and, if we may judge by present indications as well as from the lessons of history from other lands and times, the day is not far distant when the native church of India will take a place and wield a power in this land little dreamed of two decades ago. Events are tending in every way to lessen the influence of the missionary. The spread of education and the gradual diffusion of the history and ideas of the Western world are dispelling the semi-godlike regard with which the native has looked upon the European. Along with this comes the train of events in the Far East which gives fresh impetus to the national sentiment in India and gives birth to something like the feeling Japan entertains towards foreigners. India wants Western learning, as Japan did, and like her is beginning to say to herself, in an undertone, to be sure, "We can do without the foreigner." And through it all God is preparing for the day, which is bound to come, when the power, all real and effective power, of evangelization will pass from the hand of the foreigner and rest upon true born sons of India, born also into the kingdom of our God and his Christ. And so again, as with John, the original agent must decrease while that which is to exert the lasting influence must increase. This is, I think, generally recognized by missionaries, and I do not think it possible to find a class who find more joy in the thought than they.

I have no opinion to express as to the political future of India, but from the evangelistic standpoint the prospect, to me, is bright — bright because the gospel is day by day winning hearts and molding lives, but bright especially because God is raising up and training a church which shall be capable of exemplifying this gospel in life while it carries it to the unsaved of India's millions.

An Alliance in Bible Lands

"The Ascending Cross"[1] is the story of the organization, field, and operations of the Bible Lands Missions' Aid Society of England. This substantial volume of 236 pages was prepared by the late Honorary Secretary, Rev. W. A. Essery, who died before the manuscript had been given to the press. It was sent to the press as substantially completed by Mr. Essery, by the Rev. J. Head Thomson, B.D., and published by the Religious Tract Society and the Bible Lands Missions' Aid Society of London.

[1] "The Ascending Cross: Some Results of Missions in Bible Lands." By Rev. W. A. Essery, Honorary Secretary for last twelve years of the Bible Lands Missions' Aid Society. Edited by the Rev. J. Head Thomson, B.D. Published by the Religious Tract Society and the Bible Lands Missions' Aid Society, London, 1905. Pp. 236.

The organization and operations of the Bible Lands Missions' Aid Society, formerly called the Turkish Missions' Aid Society, are so identified with the work of the American Board in Turkey, and its methods of missionary work are so unique, that we must give this book more than a passing notice.

This society within the last fifty years has collected, and used for mission work in Asia Minor, Macedonia, Bulgaria, Greece, Syria, Palestine, Egypt, Arabia, Cyprus, Mesopotamia, Armenia, and Persia, more than $540,000, and yet has never sent out missionaries or employed agents of its own. We know of no brighter and more abiding example of interdenominational and international Christian coöperation than that so substantially exhibited by the founders and officers of this society during its half century of glorious history. In the collection of its funds, the administration of its offices, and the distribution of its aid it has not followed denominational lines. While its money has been raised largely in England, this has been disbursed almost entirely by American missionaries located in the countries aided and belonging to different missionary boards.

So far as we are aware, there has not risen in all this period any disquieting question of creed or ritual, but the purpose upon the part of all concerned to do the work of the Lord has dominated the minds and hearts of those who gave as well as of those who administered the affairs of the society and used the funds donated. In these days, when so much is said of interdenominational coöperation and federation, it is refreshing to have so clearly brought before us this striking example of such union in Christian work, continuing for fifty years, and never stronger in plan and purpose than it is today.

The officers and friends of the American Board have reason for taking unusual interest in this society. In 1853 the Rev. G. Cuthbert Young, an English clergyman, came to Constantinople by way of Egypt and Syria, and became for a time an assistant to Dr. Cyrus Hamlin in teaching the theological class in Bebek Seminary. He took a keen interest in the work, and while there conceived the idea of an English society to aid the existing missions in Turkey by raising funds and making grants for organized work. While upon his tour in the East, Mr. Young published in the magazine of the Evangelical Alliance several inspiring letters as to the extraordinary work of God he had witnessed in those lands. He also, in the same magazine, raised the question as to how British Christians could best aid missions in Turkey. Rev. H. G. O. Dwight, at the request of Mr. Young, made some specific and practical suggestions as to the way in which such aid could be rendered.

The attention of all England had been directed towards Turkey in a peculiar manner by the Armenian War, so that when Mr. Young returned to England, in 1854, the times were ripe for action. A breakfast meeting was held on May 5 of that year, at which sixty-six gentlemen of influence were present, presided over by Hon. Arthur Kinnaird. At this meeting a provisional committee was appointed. The society was definitely formed on July 3, 1854, in a room in Exeter Hall, London, with the Earl of Shaftesbury

as president. The name there given the organization was "Association in Aid of Evangelical Missions in Western Asia and the East of Europe, especially those of the American Board," or "Western Missions' Aid Society." The name "Turkish Missions' Aid Society" was adopted at the first annual meeting, April 19, 1855. In 1893 this name was changed to "Bible Lands Missions' Aid Society." Mr. Young was made secretary.

From the eleven articles of the constitution adopted the distinguishing features of the society are made clear. It was to be interdenominational, upon an evangelical basis. It was not to initiate new missions nor employ missionaries. It was to aid missions by money grants, but undertaking no financial obligations, all grants to be made from year to year only. It would receive and transmit contributions to especially designated objects and under certain conditions might help individual workers in the field. It was chiefly to aid American missions, though not exclusively.

The expenses of administration are small, while none of its funds go to support missionaries, but directly to aid native work. During the fifty years £108,590 have been distributed, of which, in round numbers, £60,000 have gone to Asiatic Turkey, £19,000 to Syria and Palestine, £12,000 to Persia, nearly £7,000 to European Turkey, £4,000 to Egypt, £2,000 to Greece, and the remainder to sundry missions. This large sum was contributed by Episcopalians, Presbyterians, Methodists, Baptists, Friends, Congregationalists, and friends of other denominations.

For these large direct gifts for the advancement of the gospel of our Lord Jesus Christ in that land so deeply in need, and for this example of fraternal Christian coöperation at home, we and all the world are under boundless obligations to our brethren in England, and especially to this society, organized, we sincerely believe, by God for the establishment of his Kingdom on earth.

The society publishes a little magazine, *The Star in the East*, giving reports to its constituency from the aided fields. The Right Hon. Earl of Aberdeen is president, Sir William Muir, K. C. S. I., LL.D., vice-president, the Right Hon. Lord Kinnaird, treasurer, and Rev. S. W. Gentle-Cackett, acting secretary. The society's headquarters are at Alliance House, 7 Adam Street, Strand, London, W. C.

DEPARTMENT FOR YOUNG PEOPLE AND EDUCATION

Conducted by Harry Wade Hicks

Timely Announcements

"O THOU that tellest good tidings to Zion, get thee up into the high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God!"

Isaiah sends out this ringing challenge which in its fiery intensity and clear logic strikes at the heart of all missionary thought and activity. This is the root principle, "Behold, your God"; and then the prophet with his piercing vision unfolds his own conception of that dominant personality. "He shall feed his flock like a shepherd;" and again, "There is no searching of his understanding." A compelling watchword for the Christian young people of this generation is, "Vision means commission." Herein lies the invincible logic of the whole matter, the direct principle of cause and effect. The vision of God breaking in intensifying reality is followed inevitably and swiftly by an outward manifestation, which is comprehended in the one word, "Missions." There is no other solution of the missionary problem to be sought or desired. Once the radiant beauty and manifold power of the divine personality begin to be real, the Christian becomes a missionary. Until then he can scarcely be called a Christian.

There is an evident appropriateness in the name "Crusaders' Hymn" as applied to those words which exalt the character and name of the Lord Christ: —

> "Fairest Lord Jesus! Ruler of all nature!
> O thou of God and man the Son!"

It is the winsomeness of that personality which is the motive for all missions.

Announcement has already been made of the formation of an American Board Prayer Union. Prayer cards are now available for distribution, and will be sent on application to Mr. John G. Hosmer, 14 Beacon Street, Boston. Friends of foreign missions who are willing to agree to the simple but earnest conditions suggested are invited to become enrolled members of the Prayer Union. In each issue of the *Missionary Herald* the Home Department will contain suggestions which will make definite and practical the motive and the need for steadfast prayerfulness.

The American Board still has in stock eighteen sets of the Congregational Forward Movement Library which are available for purchase. These sets include sixteen volumes each, comprising books which, sold separately and in the usual binding, would aggregate twenty-four dollars. One of these libraries can be obtained for ten dollars on application to the address given in the preceding paragraph.

A timely editorial is found in the December issue of the *Pilgrim Teacher*, under the compelling title, "Our Missions in Strange Peril: How We Can Save Them." The subtle danger which accompanies success is vividly suggested—the danger lest the church prove unequal to the increased responsibilities which success entails. A telling comment on the typical benevolence of the Sunday school follows, enforced by an appeal for practical coöperation, and showing the opportunity for usefulness which is within the reach of this organization.

After Mission Study — What?

The question speedily resolves itself into one of personal responsibility. The knowledge of the vast existing need and the woefully inadequate number of workers to answer that need lays an iron-bound claim upon the life. One must pay the price of mission study, not only in work, but in character. It is a challenge to one's own spiritual life, a challenge to faithfulness in the varied and multiform stewardship which is the heritage of the Christian. There is the stewardship of time, of health, of mental ability, of money, and above all the stewardship of prayer. In this mystery of mysteries, "it is required of stewards that a man be found faithful." Once again, through the mission study class the call comes to swift, entire commitment of the life to the will of God.

"God has his best things
For the few who dare to stand the test.
God has his second choice
For those who will not have the best."

The Winter's Campaign

Presumably, the fall session of the mission study class is now nearing completion, and the thoughts of the missionary leader and the missionary committee naturally turn to the mid-winter campaign. A few leading suggestions will thus be in season, just before this transition period arrives.

First and foremost is the continuance of the mission study class in one form or another, or for those churches which have not already fallen in line with this educational movement in missions a speedy organization of a foreign mission study class. As a means of stimulating further interest, a new mission study rally could be effectively introduced at this juncture. Such a rally would be almost spontaneous in character, since it would be the logical outward expression of the enthusiasm and knowledge absorbed in the previous class, and would thus prove a most telling testimony as to the attractiveness of mission study. This general effort should, of course, be supplemented by a judicious personal effort to secure new members.

In connection with the continued session of the original class, the effort might be broadened to include the formation of entirely new classes, which shall study "Daybreak," and which shall be led by members of the former class. It is a reasonable hope to look for the multiplication of mission study classes by this means of extension.

For the second session of the class which has already studied "Daybreak" and the Congregational sequel, "A History of the American Board Missions in Africa," by Dr. Judson Smith, a choice of text-books is available. Of these, "The Price of Africa" easily takes precedence as a biographical course on Africa. The Japan and China text-books, "Sunrise in the Sunrise Kingdom" and "Princely Men in the Heavenly Kingdom," are still available, and are always practicable for class use because of the increasing prominence of those countries.

In case further study of missions is not demanded by existing conditions, there is always the alternative of definite and systematic Bible study. One or two particularly desirable text-books can be suggested for this line of work — Bosworth's "Studies in the Teachings of Jesus and the Apostles," or Dr. Johnston's "Studies for Personal Workers." There is almost no transition from the mission study class to the Bible study class, since the two are intrinsically the same.

As accessories to this concentration of interest on mission study various forms of missionary activity are possible. The monthly Christian Endeavor missionary meetings can effectively supplement the work of the

class by a series of program meetings on Africa, arranged either biographically or topically. The old-time missionary concert could well be revived and adapted to present needs, making use of the children in exercise and song as a means of appeal. In this connection a series of stereopticon slides, illustrating various phases of life in Africa and accompanied by a suggestive talk, could be utilized to good effect.

At any and all costs there must be work — eager, persistent work — stimulated and guided by a prevailing spirit of prayer, and the winter is unquestionably the season of all seasons for this aggressive campaign.

Stereopticon Views of Africa

An attractive series of stereopticon slides on Africa is available for use in church services, Sunday school missionary concerts, and Christian Endeavor program meetings. This series includes one general set illustrating the work of the three American Board missions in Africa — the Zulu, the East Central, and the West Central African Missions. Another set describes the people and the surroundings of the West Central African Mission. A series of four sets vividly portrays Zulu home life, schools of the Zulu Mission, a trip to Amanzimtoti, and the history and field of the Zulu Mission. Several stereopticon sets, more general in scope, make direct reference to the work in Africa, as, for instance, a set of fifty-five slides describing child life in mission lands includes several pictures of the children of the Dark Continent.

By communication with Mr. Hosmer, Publishing Agent of the Board, further information can be obtained regarding this valuable accessory feature of missionary education. A list of all sets of slides will be sent on application.

Suggestions to Conference, Union, District or City Missionary Committees

(Continued from November)

V. The Missionary Institute in the Country District

A missionary institute, similar in character to those which have recently been held in Boston and other large cities, is essentially adapted to the needs of the country district as well. For reasons of inaccessibility the duration of the institute may have to be cut down to one day or even a half day, but the concentration of effort which follows upon such a limitation of time sometimes has its value. The territory covered by the Christian Endeavor Union is properly the field for cultivation, choosing for the place of meeting a large and centrally located church. The Missionary Committee of the union, aided by the Summer Conference delegates who may be within reach, should plan and supervise the working of the institute.

It is a reasonable demand and a proportionate division of emphasis to ask that one of the quarterly conferences of the Christian Endeavor Union, preferably the fall conference, be given over to the Union Missionary Committee for an institute, which shall be a brief and suggestive training school for the young people's leaders in the local churches. Such an institute would furnish the needed stimulus and equipment for organized effort, particularly along the line of mission study. A typical program, arranged to meet the needs of the average Christian Endeavor Union Conference, is outlined below.

Afternoon Session

3.00–3.30 Opening devotional service.
3.30–4.15 Conference for all missionary committees and mission study leaders on general theme, "How to Organize and Conduct a Mission Study Class."
4.15–5.00 Sample mission study class, using Chapter I, "Daybreak in the Dark Continent," and bringing out the attractive possibilities of further study of Africa.
5.00–5.30 Address: "Stewardship."
5.30–7.30 Intermission.

Evening Session

7.30–8.00 "The Message of the Summer Conference."
8.00–8.45 Address: "The Claim of Missions upon Young People."
8.45–9.00 Enrollment for mission study classes.

(To be continued in January)

Missionary Object Lessons for Children — Japan

For many months several leaders of missionary work among young people have been studying the available literature supposed to be adapted to missionary instruction of the young. They have consulted not only skilled religious workers, but also specialists in psychology and pedagogy, and more particularly able kindergarten teachers, in order to learn what principles should guide in developing a literature thoroughly adapted to the age for which it is intended.

The investigators have discovered that much of the so-called missionary literature for children is adapted only in name. The *diction* of this literature for children is often found to be filled with words and phrases difficult or impossible to understand. Moreover the *method* often has been that solely used by secular teachers among adults. One who observes carefully recognizes frequently how crude are the attempts of some leaders in missionary instruction for the young, especially children ranging in age from fourteen to sixteen or twelve to fourteen or eight to twelve. In secular instruction teachers have many admirable helps. There is in the first place a graded literature to teach. Again, the teachers have special training, and the state furnishes sufficient money to provide satisfactory equipment. For religious instruction, however, these helps are often entirely lacking. Teachers therefore are cast upon their own resources, with the result that many fail where success would crown their effort if they were furnished with adequate material to use.

The manual entitled, "Missionary Object Lessons for Children — Japan," published by the Young People's Missionary Movement (New York), has been prepared in a scientific manner. It should be considered an experimental piece of literature, in view of the foregoing remarks, but it is worthy of wide use. Accompanying it is a complete collection of curios, neatly packed in a pasteboard box, and a colored card representing a Japanese house and its surroundings. The curios are made the basis of instruction, a few being required for each of the six lessons. The curios are as follows: —

Boy doll, girl doll, chopsticks, foot gloves, Japanese house and yard, pillow, writing paper, brush, ink, toys, ancestral tablet, incense, picture cards, Golden Text chains, Sunday school cards and papers.

The text of the small manual contains an introduction explaining the use of the material by teachers. The lessons are intended for the primary department of Sunday schools and Junior Christian Endeavor Societies. These are so arranged that they may be used for three or six full meetings, or six brief exercises of twenty minutes each, one each week or month. The collection is comprised of the manual and all the above curios except the twelve picture cards, the latter selling for fifteen cents a dozen, postpaid. The price on the collection is one dollar and a half. Japanese artists prepared the art work and

supervised the making of the model plans, costumes, and toys, while missionaries from Japan have examined with great care every detail to make the set actually representative of Japanese life.

The divisions of the text are three in number, each with two lessons, as follows: Division I, Home Life. Lesson 1, The Home; Lesson 2, Study and Play. Division II has as Lesson 3 the subject, Worship in the Home, and as Lesson 4, Worship away from Home. Division III is composed of Lesson 5, on Opposition to Christianity, and Lesson 6, on Missionaries at Work.

The Young People's Department invites leaders of missionary work in the churches to use this admirable collection this winter, and thus to join in the study of the difficult problem of providing a satisfactory graded literature for missionary instruction, reporting criticism based on experiment.

Robert and Mary Moffat, or Fifty-Three Years in South Africa

In view of the wealth of material available on Africa, the following program has been prepared as typical of the way in which the knowledge gained from the mission study class and collateral reading can be utilized in the Christian Endeavor missionary meeting. Deane's "Robert Moffat" has been the basis of reference, although practically the same material can be found in any of the following sources: "Robert and Mary Moffat," by John Moffat; "Great Missionaries of the Church," by Creegan; "Missionary Heroes of Africa," by Stock; "A Life's Labors in South Africa," by Deane; "Missionary Labors and Scenes in South Africa," by Robert Moffat.

THEME

"Who follows in their train?"

I. Crusaders' Hymn. "Fairest Lord Jesus! Ruler of all nature!"

II. Prayer Service.

Scripture Thought: Isaiah 21: 11–12; 6: 8.

One calleth unto me out of Seir,
Watchman, what of the night?
Watchman, what of the night?
The watchman said, The morning cometh, and also the night!
If ye will inquire, inquire ye! turn ye, come.

And I heard the voice of the Lord, saying,
Whom shall I send, and who will go for us?
Then I said, Here am I; send me.
And he said, Go.

Prayer, for courage to face individual responsibility for missions.

III. Song. "I work alone with God," by Jane Bingham Abbott; or Missionary Chant: "Go, labor on; spend and be spent."

IV. Foreword by Leader, pointing out the significance of these two lives.

V. Topical Presentation of Subject.

1. Brief talk (three minutes) describing pioneer missions in South Africa. (1. The degraded character of the people — Hottentots, Bechuanas, Bushmen, etc. 2. The early Moravian Missionaries. 3. Vanderkemp and the pioneer efforts of the London Missionary Society.) See "Robert Moffat," by David J. Deane, Chap. I.

[At this point the leader should make connection between the death of Vanderkemp and the boyhood of Moffat, showing how the Scotch lad was being prepared providentially to take up the work which Vanderkemp was laying down.]

2. Brief but suggestive account of the boyhood life of Robert Moffat and the missionary decision. Deane: "Robert Moffat," "A Life's Labors in South Africa." Stock: "Missionary Heroes of Africa."

3. In the Namaqualand Mission — the story of Afrikaner and the young missionary. Deane: "Robert Moffat," Chap. III.

Hymn. "There is an eye that never sleeps."

4. The coming of Mary Smith and their early years of married life. See Deane's "Robert Moffat," Chaps. IV, V, VI.

5. The sublime faith of Mary Moffat and what it wrought. Deane: "Robert Moffat," Chap. VII, VIII.

Hymn. "The sands of time are sinking." Tune: "Rutherford" (one of Moffat's favorite hymns).

6. The home coming and the closing scenes. Deane: "Robert Moffat," Chap.

VI. Closing Prayer.

O God! to us may grace be given
To follow in their train.

VII. Closing Hymn. "The Son of God goes forth to war."

A STORY FROM AFRICA

"The Volunteers"

By Mrs. Laura Mellen Robinson, Vacaville, Cal.

BANDU is the leader of the volunteer band of Christian workers which originated in the African Congregational Church of Umtwalume in Natal, South Africa. He tells the story thus: —

"It was laid upon my heart to go out into the fields and pray all night for my people. As I was thus praying, God showed me mine own heart full of sin and hypocrisy, and that it must first be cleansed before I could pray for others. Then he sent me upon the hills to call upon the people to repent. This I did for days and nights. Then I went to the deacons of the

THE VOLUNTEERS

church and told them to repent. They were angry with me, and told me they *had* repented of their sins long ago. I went to the homes of the Christian people and wanted to preach repentance to them. They said I was crazy, and shut their doors against me. I would stand in the yard and preach to them at the top of my voice, so they *must* hear.

"Then my wife and two other Christian women caught the spirit and joined me. Together we went from house to house preaching to the people. One day I met John, a bright young man, on the road. He was a Christian, but I knew his life was not what it should be. I said, 'John, kneel right down here and confess your sins to God and repent.' He did so, and we talked and prayed together then and there, and he joined our company, and was soon the means of bringing in other young men. We went at night, when we could best find the people in their homes, and preached and sang

and prayed from house to house, and from heathen kraal to kraal. Sometimes we traveled nearly all night, returning to our homes toward dawn.

"The people were stirred, and the deacons began to see that they needed something they had not. They repented of their sins and joined our band. Then we prayed together, sometimes all night, for a revival in the church. It was cold and dead, and needed to be brought to life again. I was led to go and search for an evangelist, and I found a godly man who had recently come from America. He came and preached to us with power. Then the Spirit of God just came and shook up that old church till its rafters rang with the cries of the penitent, and the people were set on fire. Then they said, 'It all began with Bandu's shouting upon the hills to us to "Repent, repent, repent!"' The young boys and girls, men and women, and some of the old people, too, joined our band, and wanted to go all over the country preaching. Well, we have had to do a lot of weeding out, and many workers have fallen by the way, but it is always the *best* that are left.

"After the revival in the church the Boer War came, and English volunteer soldiers were going to the front. Then some one suggested we call our band of workers 'Volunteers.' That is how we came by the name, though I do not think it suits us, for you see a volunteer is one who goes out only upon occasion to fight, and afterwards comes home to sit down again; while it is not so with us. *We* must be regular soldiers, standing *always* with our guns leveled at the enemy, *never*, *never* looking back.

"The Volunteers were invited to go to other mission stations and hold revival meetings. We needed money for our railway fares and for food by the way, so pledged ourselves to make free will offerings. All who could gave a threepence a month. Sometimes the church to which we went would contribute money for our expenses. We always ask to be entertained at one place, not among the different families, for that leads to gossip among the people. We spend much time together in prayer and preparation. We give the whole first night to prayer. We choose one subject and a direct message for each meeting, and each Volunteer must confine his or her remarks to that subject, the old women appealing especially to those of their own age, the young women to the maidens, and the men respectively to men and boys. Our first aim is to win sinners and to purify Christians, then to form other volunteer bands.

"We have had some wonderful meetings where the Spirit of God was manifest. At Dumisa, an outstation in a heathen district, the people gave up their sins broadcast. Like the Ephesians, they brought their implements of witchcraft, their love filters, gewgaws, snuffboxes, pipes, and beer pots, and had a big bonfire. Now the men and women are preaching to their people, and want a school there that they may learn to read the Bible."

So much for the account given by Bandu. An opportunity came to me to attend a series of meetings held by the original Volunteer Band. Bandu marshalled his forces and handled his congregation like a general. Much time was given to exhortation, singing, and prayer. The burden of their appeal was: "Repent of your sins, confess them, cleanse your lives. Seek

THE UMTWALUME CHURCH

the Holy Spirit." Their methods would grate upon our sensibilities and shock our ideas of reverence and propriety, especially as their feelings became intense and excited. Then they would have nearly the whole audience down on its knees, praying aloud. The leader occasionally shouted "Alleluia," and others would respond, "Amen," "Praise the Lord." When the praying waxed too loud or became too excited, some one would start a hymn, others taking up the refrain. Gradually the voice of prayer would quiet down and cease, and the people resume their seats. Then the leader would call for testimonies. "What have you received from the Lord?" "Has he shown you your sins?" "Then come forward and confess them." As one after another came up trembling and stood before Bandu, he said, "Turn round, my friend, and face the people; tell *them* what God has done for you."

One marvels at Bandu's discrimination, his tact and directness in dealing with souls. A handsome young mulatto woman, known to be living in sin, came mincing up the aisle. "What is it *you* want?" "I want to be saved." "Then confess your sins." She hung her head, for she did not want to do that. "Go and kneel down in that corner." "Mother Bandu, will you pray with her?" He saw through her insincerity, that her only desire was to attract attention to herself.

Every one knew old David, a well-to-do and influential man on the station, to be a hardened hypocrite. The Volunteers were determined to win him. By appeal, admonition, and warning his conscience was aroused to the point of coming forward to the seat for penitents. He was told to kneel on the floor. The Volunteers knelt in a circle around him, and poured forth their souls in fervent prayer. They believe in a personal devil (you would, too, if you lived in that country), but they have faith in God's power to overcome the devil, and that he does this in answer to prayer. Not only David, but others, were literally prayed out of the power of the evil one into the kingdom.

The last meeting continued till after midnight. It was given to the calling of recruits to form a Volunteer Band for that station. As the candidates came forward each one was asked for a testimony and a pledge to true service. The first was the wife of one of the deacons. Bandu said, "Mother, your husband's testimony this morning is sufficient for you; we know *you* will be faithful in service." Her husband had confessed to having fallen into the sin of drinking, but his wife had rescued him. A lad not long out of heathenism could hardly wait for an opportunity to offer himself, for he sprang to his feet and said, "I am as hot as pepper, and I want to join the soldiers." A little boy followed with, "I want to take that gun and fight for Jesus." There were thirty boys and girls, young, middle-aged, and old men and women.

There followed exhortations to faithfulness, injunctions, and prayer. Passages of Scripture were read (one pair of spectacles served for the older members of the band, and were passed round as needed; but each Volunteer possessed a Bible). The temptations that would assail the new recruits were portrayed in vivid and telling terms, and the ways in which to avoid and overcome them made as clear and forceful. Bandu said in closing: "You are on fire and all enthusiasm now, but you must look out for the enemy all the time, and especially when your zeal begins to cool. Above all things you must not neglect the early hour of prayer. You will begin all right, but by and by the devil will say, 'Oh, it is early yet, just pull the blanket over your head for another nap.' *Then* you must beware, beware! And secondly, *Work*, *work*, *work* for Jesus everywhere. *Live* for him."

REV. UMVAKWENDULU SIVETYE AND FAMILY, OF ESIDUMBINI

Letters from the Missions

Micronesian Mission

FROM RUK

LETTERS have been received from this station of as late a date as August 29. Mr. Jagnow writes of a round of visits to the outstations in the Ruk Lagoon on their little boat, *The Agnes*. He says: —

"Our outstations need so much the help of a missionary, as the people are so feeble in doing the things that are right. They are children, and have to be led continually by the hand of a missionary or they fall short of the duties of a Christian. What we need in this field is a missionary who is continually traveling among these native churches to help them by instructions and example. When we visit these stations large crowds come to church, but that is all. There is no sign of newness of life, and when we leave them the majority stay from church. As you know, we have only five organized churches in this lagoon. The one at Uman has 300 members, the one at Kuku fifty-three members, and the one at Sapora ten members. Our church here at Kutua is not in a prosperous condition; it has thirty members, but all are not faithful. Besides these churches we have five unorganized stations, and I also hope to send another couple out soon to one station where there is no native teacher. This will give you a little idea of our work in this lagoon. In all the different day schools in this lagoon there are over three hundred children attending the school throughout the terms. May this number become interested in the Lord's work, and become a blessing to these islands."

FROM KUSAIE

Writing from Kusaie August 28, Dr. Rife says: —

"It will soon be five months since the storm, and a long time it has been. We hope that the time will not be prolonged much more, for in our temporary and cramped quarters we do not find the conditions such as to enable us to do the best work and enjoy the best health. We have been having school at the native portion of Kusaie since the *Star* left us, and I spent our two weeks of vacation at Lelu in July, holding a short session with such of the Kusaians as cared to come. I expect to spend my next vacation there also, and in so doing will meet the steamer.

"Things have been moving on much as usual among the Kusaians. There have been a number of people who have fallen into sin and have been promptly disciplined by the church. The king has exacted fines in money or labor from more than twenty.

"I am sorry to report the death, on June 23, of Likiaksa, the king, who was also the elder of their two ordained men. He was ordained in 1870, and has always been faithful. I think he was as ready to administer reproof when needed by any one in his flock as was any one I know in these islands. His death is a great loss to the people. And so those who were living when the first missionaries came here, fifty-three years ago, are passing away.

"During the last week in July we had a visit from Vice-Governor Berg, of Ponape. This is his first prolonged visit here. He made a good impression. He returned to Ponape via Pingelap and Mokil, and said that if the people there were in need of food he would take some of them to Ponape and bring some here, as there is more food on the high islands. The people here are getting along very well. The supply of the very coarse taro is holding out, and they have long since had sweet potatoes from their planting since the storm. In the course of a few

more months they will begin to have bananas, but it will probably be a full year before they get much breadfruit.

"The steamer coming here in July experienced a hurricane while at Jaluit. It was a revolving storm, such as we had here, but not so severe. More than seventy people, however, lost their lives by being carried away by the waves, which swept right over some of the narrower islets of the lagoon. On the islet where our mission station is located the people lost everything in the way of personal property, but no lives were lost."

THE GILBERT ISLANDS

MR. WALKUP sends "jottings" of the work he has been doing on the *Hiram Bingham*, passing from island to island of the Gilbert group. There seems to have been a wave of religious zeal passing over a large portion of the group. Many of the islands, Butaritari, Kuma, Apaiang, and others, have responded to the preaching, and many persons have professed repentance. At Marakei seventy-five were enrolled. Mr. Walkup thinks that in all there were as many as 200 new seekers after Christ. No details are given as to the way in which the work is conducted. Mr. Walkup calls for 400 Bibles and 400 New Testaments, which are greatly needed by the people within the group. He has also visited on the *Hiram Bingham* Peru (Beru), the station of the London Missionary Society in the southern Gilberts, where Rev. and Mrs. Goddard are bravely laboring, and with apparent success.

Austrian Mission

CONTINUED PROGRESS

DR. AND MRS. CLARK, after their furlough in America, reached Prague in July last. Under date of October 10, Dr. Clark writes: —

"Since our return my wife and I have been quite overwhelmed with addresses of welcome and flowers from different congregations. The people were so afraid that America would keep us as the successor of Dr. Schauffler at Cleveland that they now express more gratitude for our return to Bohemia than is necessary. May God grant us a large spiritual blessing for the ever increasing work. Recently I was in the province of Moravia conferring with helpers there. The next three days I was in Vienna looking after Bohemian work in that great city. You will be sorry to hear that our cares and responsibilities there have been increased by the American Presbyterians claiming one of our best Bohemian preachers to help them in Pennsylvania in Slavic missions. We begin to feel that America should let us alone, and not call any more of our helpers, for we have really given the missions in our home land more preachers than we have left.

"You will be glad to hear that our second church in Russia has now a good helper, one of our young men who has had three years of special training for his duties. This is too little, but the people feel that they cannot wait longer for an evangelist to teach them. But what about his support? That is the question troubling me not a little. America has, as yet, done nothing for our growing mission in Russia. For this new worker, who has gone in faith to Russia and is ready to deny himself in every way, I have not a penny from any source. I have promised him a contribution from ourselves and also to ask others to come to the rescue. A few friends of the Board could easily send twenty dollars a month for evangelization in Russia. This would be an *immense* relief to me, and such offerings would be blessed by our Lord.

"September 27 and 28 I was in eastern Bohemia, where we ordained, in German, Brother Galsterer and, in Bohe-

mian, Brother Husak. They are both tried men who have labored with us for some years. The first Sunday of October we received four more new members to the church in this suburb where I live. The care of the colporters demands much time, especially now when the annual reports for Scotland must soon be written. In our publication department two new booklets, each of over 150 pages, have just passed through the press, and are ready for duty among Slavs here and in America."

West Central African Mission

FROM OCHILESO

THIS new station, to which Mr. and Mrs. Woodside and Miss Redick have removed from Sakanjimba, is thriving, and the work of building has progressed rapidly. The natives find a most excellent soil, and are greatly pleased with the location. The cut upon the cover of this issue illustrates their method of brick-making. The material of which the bricks are made is close at hand, and after being molded and exposed to the sun a few days they become very hard, so that without burning they will make very durable buildings. The natives are ready to do all the work, so that the cost of their own houses, as well as the buildings for the mission, is very slight. Under date of August 19, Mr. Woodside writes: —

"A week ago last Sunday was communion Sunday with us. We had two baptisms and admissions to the church — one a young man, the other an old grandmother. The church was unanimous in recommending her. Of course she will never be able to read, and may never have much force as a worker, and yet we were very glad to receive her. It is rather remarkable that such an old woman should take this stand. She has a son here, a church member. She had been a slave, I think, since she was a girl; of course all her children would be claimed as slaves. The young man was with us at Sakanjimba. His master complained that he did not serve, go on journeys for him, etc., but that he was in school. The father and husband borrowed two cattle and redeemed his wife and son. This would make them the slaves of this man's heirs when he dies.

"We are getting on with our building. By the time you get this you can think of us as well settled in our new home. When completed we shall have as good a house as we left at Sakanjimba.

"The cost thereof to the Board is nothing, unless you consider my time. However, all the time I am building, the station work goes on — Sunday services, morning and evening prayers — and at the same time the young men are getting good training in carpentry, bricklaying, and plastering, etc. We are using very little imported material. The fellows go to the woods, cut down trees, draw in the logs with cattle and saw them into boards, which they plane and make into doors, door and window frames, etc. In some respects they may not be as straight and smooth as imported ones, but, on the other hand, they are made of hard wood instead of pine, which is an advantage here, as it will not be eaten so much as soft wood would be. Window sash only have we imported, and, of course, glass and paint and hardware, but this, all told, makes but a few loads. We have here an especially fine grass for thatching. It is hard to gather, and the natives do not like to cut it for us, but it makes a nice thatch, and no doubt will last well."

FROM KAMUNDONGO

MR. SANDERS reports their arrival with Miss Arnott at Kamundongo on

August 8. On their way from America they stopped at Lisbon, where the American minister reported that he regarded the status of American missionaries in Angola as satisfactory, while the Portuguese officials declared that they did not care what religion the missionaries taught, provided the state religion was not maligned and the people were not led into insubordination. Under date of August 16, Mr. Sanders writes: —

"We arrived in good health and were most cordially welcomed, both by the missionaries and the natives. There was rather more powder wasted than I would advocate, but firing blank cartridges is one of the native ways of showing honor to new arrivals.

"The evening before arriving here we heard of Kolembi's death; it mars greatly the pleasure of the return, and seems as if a hand had been cut off. But the Lord will surely give us others in his place. He and Cituvika we looked upon as our best preachers at this station."

There have been several fires at Kamundongo, evidently the work of some enemy. All the houses are thatched, and it is an easy matter for any one who desires to do so to set them on fire. There is a strong suspicion that there is a concerted effort to so harass the Christian community that they will leave Kamundongo, and thus the incendiary party become heirs to the property that is left. Mr. Sanders writes: —

"We trust that there may be no more fires of incendiary origin. However, should they continue, it would, perhaps, only more surely call out the good qualities of the people with us, as it has already done. Several, we are told, were planning to move away, but when their houses were fired all such plans seemed to be laid aside. They did not propose to be run out by an anonymous individual or individuals."

Central Turkey Mission

HADJIN — "THE HOME"

We recorded some time since the departure of Mrs. Coffing from Hadjin and her return to America. We have now received from Rev. H. T. Perry, of Sivas, a letter reporting his visit at Hadjin, which was so arranged by the mission circle at Hadjin that he might be present at the farewell services for Mrs. Coffing, which were held on Sunday, June 4. Of his journey and his visits at Marash and Hadjin, Mr. Perry writes as follows: —

"I left Sivas on May 29, traveling southwest, during two days on the western and three on the eastern slopes of the Anti-Taurus Mountains, among the numerous fountains which send their waters afar to the west, the south, and the east. On one night I was in an Armenian village; another with a Circassian bey; a third at the halfway town of Azezia; the fourth was spent with some interesting people of the Avshar tribe; and I lingered to meet some old friends of thirty years ago at Shar, famous for its ruins of the Cappadocian *Comana*. Finally, making a descent into what from a distance seemed to me to resemble a gristmill hopper with a little grain remaining at the bottom, I went up through the closely built town of Hadjin to a nook among the vineyards on the steep above it. It is outside the city, yet near it. There, in what appears to be a complete unit, are the dormitory and schoolrooms of the Home, a mission house and parsonage, all in a setting of trees and vines. What a quiet, attractive place for sixteen teachers with their 250 girls, about one-third of whom are boarders! The whole result shows the master hand of the founder, and the blessing of the Lord which has been upon her.

"The two churches had arranged to

hold a farewell meeting at the First Church in thankful remembrance of what Mrs. Coffing has done for Hadjin and its vicinity. The occasion was an interesting one for all concerned, which caused the church to be filled to the utmost. The pastor made special mention of the changes for the better which have come, not only to Hadjin, but to the whole mountain region which it represents, in sanitation, in education, morality, and Christian living. Though this has come through the influence of the Home, let God be praised, who hath wrought the work.

"I was vividly reminded, when before that audience of the First Church, of that other audience thirty-six years ago, when Mr. Montgomery and I made the first missionary visit at Hadjin after the expulsion of Mr. and Mrs. Coffing. On that Sunday a few people came to our tent on the roof of a house, where Mr. Montgomery led the worship, repeating it through the day as the successive groups formed about us. It was interesting, also, to meet a few of the gray-bearded fathers who were with us on that Sunday. Surely the hand of the Lord hath rested in blessing, establishing the churches and the schools.

"The four days during which I was a guest at the Home were very delightful and refreshing. The neat appearance of the girls, the cleanliness of the building inside and out, their music, vocal and instrumental, and the thorough work done in their studies pleased me. On the graduating day about five hundred people were admitted by ticket to the open auditorium of a grape arbor, and all seemed to be very happy, though expressing regret that Mrs. Coffing was so soon to depart.

"The day following the graduation of this class of eighteen, I started with the train of a large company of the teachers and schoolgirls on their way home to their villages, to Zeitoon and Marash. On the third day, having crossed the grand mountains of the Taurus by the mule paths, we reached Zeitoon, where I met many of the old friends, and preached in the Protestant church three times on Sunday. One day more of mountain traveling brought us to Marash."

ZEITOON

Mr. Perry afterwards visited Zeitoon, and was struck with the contrast between the present situation and that of the years from 1870 to 1875, when he frequently visited the place. Previous to that time Mr. Montgomery and the pastor of the Second Church at Marash, when making one of their first visits at Zeitoon, were met and beaten by a mob. The people pulled them from their horses and left them, sorely wounded, to make their way back on foot to Marash. But a great change has come over the place and the people. Mr. Perry writes:

"It was with eager delight that I joined the caravan of the teachers and pupils of the Home at Hadjin to go once more over those grand ridges of the Taurus. The muleteers were all Zeitoon men, who seem to have a passion for conducting people every time by some different path. Whether they were Gregorian or Protestant they all spoke of the Protestant church as 'ours.'

"When we were going down the long, rocky descent into Zeitoon we were shown the circular line which inclosed the section of living walnut and poplar trees, quite far outside the town and nearly surrounding it. 'Those trees mark,' they said, 'the outside limit of our successful defense in the siege of 1895. Up to that line every grape stalk and tree were destroyed for firewood.'

"Entering the town, I went directly to the house of one of the 'head men' of the Protestants, who once came to Sivas to carry off our Turkish-speaking Bible-reader to be his wife. The swift passing years were indeed shown by their daughters, one of whom is in the college at

Marash, and the other came with us for the vacation from Hadjin. Since they now have no pastor at Zeitoon, the pulpit is supplied by one of their own deacons, at whose request, and that of the young people, I gave them on Sunday the equivalent of three sermons. The church was fairly well filled with an audience which I estimated at 350. If it had been *packed*, as we seat our congregation at Sivas, I think it would have seated 600 people."

FROM HADJIN

MR. MARTIN, under date of September 28, reports continued activity at Hadjin: —

"The work of the station in its various departments continues to move along satisfactorily. The boys' academy opened on the 5th, and has already a larger enrollment of pupils than in any previous year. Six of this year's graduates left us last week to enter Tarsus College.

"The girls' high school opened on the 6th with a full attendance. Miss Billings and Miss Vaughan have the management and all the affairs of the school remarkably well in hand even now, within less than a year of their arrival. During the past two weeks all the ladies of the station were kept busy with several cases of serious sickness in the school, but we all rejoice now that these are in a fair way towards recovery.

"Dr. Hess returned from Talas the latter part of August, and has been kept busy in her own line every day since. To possess a government permit gives one a very important advantage, without question; but here in Hadjin Dr. Hess, I feel certain, will be able to get along without it, and in the course of time her not having a permit will not even be thought of.

"Pastor Harutunian, of the First Church, Marash, having been invited to the First Church at Hadjin for one year, has accepted the invitation, and two weeks ago entered on his work. This event gives us all renewed hope and encouragement, not only for the church more immediately concerned, but also for the work of the station as a whole. All our outstations are supplied with preachers and teachers, who, together with the Bible-women, are doing faithful, aggressive work in preaching the gospel and training the young."

Eastern Turkey Mission

EUPHRATES COLLEGE

PRESIDENT RIGGS sends some interesting items respecting the college: —

"The college opens, on the whole, pretty well this year. The most marked feature is the surprising increase of students in the college classes and in the boarding department. In the male department we have a freshman class of forty-three, making the total in the four classes 108, and in the girls' department there are seventy-two — an increase, if I remember aright, of over forty per cent over last year's total enrollment. In the boys' boarding department we have had a good deal of trouble trying to house all the boys. We have had, finally, to turn out the grammar school, which has hitherto occupied part of that building, crowding that into the primary schoolrooms under the high school, while the primary, which is rather small this year, is quartered in Wheeler Hall for the present, at least. As the primary rooms are needed imperatively for the high school, it is hard to see how we are going to manage another year, unless we can have a new place for the grammar and primary schools.

"I think we have, on the whole, a pretty good set of boys, but such an increase in numbers is rather appalling

when one thinks how little personal attention each pupil can get from those who are really fitted to lead them out into a true Christian life. It is a time when we are deeply in need of strong faith and the constant help of the Spirit.

"The work of the self-help department is starting in well. We have a fine man in charge of the cabinet shop, and the shop is kept busy all the time. The tin work has just begun with the new term, and while it has at present no very wide market to work for, and only employs half a dozen or so boys, I think it will develop. I am making some experiments in canning fruit and vegetables, and if the experiment proves successful it will open the way for some added work for the boys. We are just getting started on a locksmith and stove making establishment also, which I hope will be of no little use, as we have a good man in charge, and there is plenty of room for good work in that line.

"All this takes a good deal of time and attention at first, but I feel that it is time well spent, both in the moral value of the manual training and in the help it gives to poor boys without making them feel dependent. Without stopping to count up I should say that I have given employment to about eighty or ninety boys this term, and the amount they will earn during the half year ought to reach about fifty liras."

A CONFERENCE AT MARDIN

Mrs. Thom sends us an interesting report of a notable gathering at their station: —

"The same month that saw the American Board making its new departure in holding a conference of eight days with twenty-seven outgoing missionaries beheld also a similar new departure in Mardin, the only station under the care of the Board using the Arabic language. For the first time in its history the missionaries gathered all the teachers, preachers, and Bible-readers for a 'Summer School', meeting in Mardin and lasting eight days.

"The first thing on the program of each day was a half hour for prayer. Each meeting was led by a different preacher, who gave us a short account of the progress of the work in his village. The next three-quarters of an hour was spent in Bible study, the men under the Rev. A. N. Andrus, the women under Mrs. Andrus. The outline of these lessons had been sent weeks beforehand to the various helpers that they might come prepared, and thus receive the greatest possible help. The next hour was spent in a review of Arabic books by two of the Arabic teachers. After this came lectures on the Arabic language by the teacher of Arabic grammar and rhetoric in the high school. He dwelt much on the superiority of the Arabic language over all other languages. While admitting some minor defects, such as the absence of all punctuation marks in their printed books, still where is there another language that can produce 5,500 synonyms for the word camel? The language of the Koran, written in the early part of the seventh century, is essentially the modern Arabic of today. An Arabic dictionary drawn up in the tenth century is still held in high estimation as an authority.

"After this came answers to the Question Box, by Rev. A. N. Andrus. Some of the questions dropped in by the natives were these: 'Is it right to sing sacred songs to secular tunes?' 'Are all teachers called of God?' 'Can a teacher who is not called of God do any good?' 'Is the Assyrian language an original or a derived language?' Then came a short exercise in free-hand gymnastics. Some simple movements were taught to the teachers in order that they might introduce them into the village schools on their return.

"The afternoon sessions opened with a talk on contemporary history. There is ample scope for such a talk in Mardin,

a city of 35,000 inhabitants that cannot boast of a single newspaper. Very few of the audience had ever seen a railroad, a ship, or a telephone. None had ever ridden in a street car or an automobile. All would feel more at home on a camel than on a bicycle. It is probable that all had heard of the Russo-Japanese War, but the majority of people in Mardin would be unable to tell whether Admiral Togo was the name of a battleship or of a constellation. So that three-quarters of an hour each day was profitably spent in hearing about the war and other great events or famous men, as well as the progress of missions.

"This was followed by an hour's lesson on 'How to Teach,' by Miss Graf. Classes were brought in and model lessons were given, and many hints and suggestions as to how to conduct classes in reading, arithmetic, and so forth, were practically demonstrated. While this lesson was going on the Bible-readers went to Mrs. Andrus and received instruction in the Bible, such as would be helpful to them in their special work. Then came twenty minutes spent in singing new hymns. Then an hour of instruction in personal religious work, how to bring souls to Christ — the men under Dr. Thom, the women under Miss Fenenga.

"The meetings each day were closed by an address by one of the native brethren. All who attended expressed themselves as greatly helped by the meetings, and hoped that we would repeat the experiment."

Madura Mission

A CRIPPLED WORK

Mr. Jeffery, of Dindigul, under date of September 11, writes of the limitations put upon his work by lack of supplies. Dindigul is thirty-eight miles northwest of Madura City and has four churches, only one of which has a pastor. Connected with this station there are sixty-eight villages in which there are Christians, and during the last year there was a gain of 359 adherents within the station bounds. The church membership of the four churches was 719, being an increase of 122 in the year. Mr. Jeffery, in a letter in which he signs himself, "Yours in restricted service," makes the following statements: —

"Dr. Chester, who had been a missionary in Dindigul for forty years, died in 1902. Mr. Chandler was asked to look after the work for the rest of the year. He found the appropriations made by the mission for the work of the station so insufficient that he was compelled to dismiss twenty-one helpers. I was asked to take up the work in 1903. In 1904 the appropriations for the work were still further decreased. Meanwhile the work and all its responsibilities have increased in all directions. I have hoped that money would come from some source so that I would not need to check the growth by dismissing helpers and turning whole villages back to heathenism. I kept the work going till last July, when I saw a debt gradually growing, and there has been only one thing to do to save myself, and that was to reduce. I have dismissed ten trained and tried helpers; the work is consequently crippled by just so much.

"In fact, the last village that came over to us, consisting of eighty souls, people whose religion had been 'devil worship,' is now without a teacher, and already persecution of a serious kind has been commenced against the people. I know perfectly well that unless they can have a teacher to encourage them in this critical time they are sure to lapse into the old religion of slavish bondage to a devilish superstition. *What shall I do?* I cannot send them a teacher out of my depleted forces.

"I know two large villages where I could go next week and bring the chief people to Christianity, but I have no money to pay the expense of holding the necessary evangelistic tent meetings. Moreover there would be no money to place a man with them to instruct them in the better life if they should come over to us.

"The congregations already established need to have revival meetings to stir them up to deeper and more consecrated life. It requires money for this kind of work, too. Sometimes a congregation remains stationary for a whole generation because it is not looked after in this way. The work must be continuous, but in all these matters I am so crippled for money that I am worse than the day laborer who lives from hand to mouth. When I could greatly increase my usefulness, don't you comprehend how I can be worried and fretted by such restrictions which I am powerless to overcome? Such splendid opportunities slipping away from me, many never to return!"

Foochow Mission

EFFECTIVE PREACHERS

DR. WALKER, of Shao-wu, reports the work of some native preachers:—

"Recently we have received two items of news which please me much: (1) Pastor Chang and Li Chen-fen, the preacher at Yang kou, held street preaching there for a number of evenings, with audiences of 200 to 300, with very good attention. (2) Wei Chi-ping, the preacher at Shun-chang, writes me that he was much troubled over the lack of success there, and that he and the Methodist preacher had united forces. Each chapel has its own Sunday morning service, but for the afternoon service they alternate between the two chapels, while on Sunday evenings and Thursday evenings they hold services at the houses of Christians. I have long felt that at discouraging points, such as Shun-chang has proven to be, two preachers thus working together would be just the right thing. I am much pleased that the thing is being tried at Shun-chang, especially so as the preachers have entered into it spontaneously, and have not gone at it as a task set for them by the missionary."

ING–HOK

MR. SMITH, under date of September 18, writes from Ing-hok:—

"This year is exceptional in the abundance of the encouragements all about us. We have just had the quarterly gathering of all the workers. One entire forenoon was given to listening to the reports of conditions in the chapels and incidents of the work during the summer. There have been terrible ravages of bubonic plague in certain districts, which compelled the closing of one chapel temporarily. We missed from the church one of the old saints, who this summer was taken home in peace in his seventy-sixth year. But the almost uniform report was of bright outlook, increase of learners, and unprecedented opportunities for preaching the gospel.

"Three places are already appealing for teachers for next year. It is more than doubtful if we can supply a single one, for even if we found the men it would be impossible to support them, as we are considerably overrunning our appropriation each year. We must hold on to what we have and put each dollar where it will count most for the future. At present our boys' school seems to be the strategic position, and we earnestly hope and pray that from this little group of boys may grow up strong workers, valiant soldiers for the cross.

"The boys came together on the 15th, and I was interested to hear from the preachers about the boys during their

vacation at home. Three of them had been together in our most remote chapel, and had been helping, especially in the Christian Endeavor meetings and in singing, to the delight of the people, who, never having heard harmony (?) in Christian singing, considered it really a wonderful accomplishment! They have enjoyed the musical instruction of Mrs. Smith for one term, and were just able to carry a tune. Appreciation is always pleasant, and it shows how a little goes a great way sometimes. We hope for better things.

"Another boy, an orphan of about fourteen, had been working out, carrying wood (thirty pounds to a load) from his home far down to the river, nearly three miles away, for two cents a load. Yet he had saved money for his school shoes this winter. On Sundays he regularly went with the preacher to another chapel two miles away for preaching service and Christian Endeavor meeting. We count him one of our most promising boys. He stood at the head of the school at the spring examinations in Chinese classics. We had to insist that we could not receive a new class this fall; but their insistent applications remind us that we must plan to enlarge the school just as soon as we can. Money put into the young life of the next generation in China ought to bring great returns, provided they are the right kind of boys. And whether they grow to be Neesimas or Pauls or faithful workers in some small mountain chapel, molding the life — the common, hidden life — of the people as God shall call them, we shall be satisfied, and praise him for the opportunity of coming out here to do this work."

North China Mission

KALGAN — AN OPEN DOOR

Rev. Mr. Roberts, who has been connected for twenty-eight years with the North China Mission, sends the following detailed account of Kalgan, which will be read with interest by all who appreciate the vast changes that are going on within the great empire of China. Mr. Roberts writes: —

"The word Kalgan means a door or gate, the gate through the Great Wall opening into Mongolia. In China — a country with a most momentous future — 140 miles northwest of Peking, is the city of this name, with its 75,000 or more souls. Estimates of the population have varied from 70,000 to over 100,000, for it really fluctuates greatly according as business is prosperous or dull; for the city consists chiefly of business men whose homes are far away, though there are a few thousand resident families. It is the commercial center of 20,000 square miles in China, and of a vast area in Mongolia. From the high and picturesque mountains you can look down on three miles of roofs, under which the crowded people toil. The cries of persons hawking goods about the streets are mingled with the rumbling of cart wheels on the stone paved roads and the incessant pounding of copper by the coppersmiths. There are the barracks of the Manchu soldiers, the clouds of smoke from tanneries and brick kilns, and massive dikes to control the river torrents, one of which at times rushes through the main street.

"There are two walled areas in the ends of the city, which are surrounded by the much larger suburbs, so that one enters Kalgan without going through gates, unlike other cities of China. The transportation of tea to Siberia, and of wool and hides to Tientsin for export, the refining of salt and soda, the making of all articles needed by the Mongols, and many of those used by the Chinese, are the chief lines of business, the extent of which is indicated by the existence of sixty cash shops, or banks. There are 100 tailor shops, and the

place abounds in flour mills, boot, saddle, and cart shops, dry goods and drug stores, restaurants, and opium dens. In the summer hundreds of thousands of sheep are driven through the streets on their way to Peking and death. In the autumn the streets are blocked by camels, sometimes three trains of them side by side, waiting for a chance to go on with their loads of tea or wool. One can see hundreds of camels at a time, and realize that there is no need of a menagerie. Five or six camels are called a 'handful,' the number being such as one man can tend.

"The Emperor K'ang Hsi described Kalgan in these words, 'Poor mountains, bad water, fierce men, and adulterous women.' The water, however, is good, the mountains are magnificent in height and steepness and varied outline, and, apart from a certain lack of verdure, 'Every prospect pleases, and only man is vile.' The climate, cold and dry, with floods of sunshine in the winter, cannot be excelled by that of any other place in the land. Over these breezy heights stretches the Great Wall, with its many watch towers, a silent witness to the historic past, and an emblem of what great things can be done through the united efforts of many persons. In this city there are thirteen yamens, or offices of officials, Russian and Chinese post offices, a Russian bank, and a telegraph office; and a railway now under construction will in time change the distance from Peking from five days to as many hours. Forty-six large heathen temples, with an average income of $500 to $1,000 a year (which is a large sum in China), and countless smaller temples and shrines, show that the city is 'wholly given to idolatry.' Immense sums of money are lavished on theaters, which are open every day in the year. Gambling, opium smoking, and theft are very common."

THE STATION FIELD

"Our parish, which we definitely undertake to evangelize, and in which no other missionary society is working, is as large and nearly as populous as Massachusetts. Beside twenty-one cities and market towns there are 1,800 villages of a hundred or more families each, and numberless small hamlets. The people are friendly to us as individuals, but as a whole are bitterly opposed to anything like foreign innovations. We have access to all the officials, who call to see us, and treat us as well as a regard for their reputations will permit.

"This field has been evangelized by the American Board forty years, with the visible result of 500 communicants, half of whom have gone to their heavenly home, thirty of them martyred in 1900. The first convert was won by the revered missionary, Dr. Henry Blodget. The station was opened by Rev. John T. Gulick. Rev. Messrs. Williams, Thompson, Sprague, Roberts, and Chapin are the missionaries who have labored here, to whom must be added Mr. W. T. Beynon, one of the martyrs of Tai-yuan-fu. Mrs. Williams, Miss Naomi Diament, Miss Dr. Murdock, and Miss Henrietta Williams are the ladies who have done the most active work. Mt. Gilmour, Mt. Williams, Glen Gulick, and above all our little missionary cemetery, perpetuate the most hallowed and precious memories. The ruins of our dear old chapel, which we long to rebuild, and of the little hospital destroyed by the Boxers are eloquent. 'Castle Rock,' 'Tree Mountain,' 'Picnic Tower,' 'Thyme Hill,' and 'Robbers' Tower' have a meaning to the missionaries which others cannot appreciate in full; but 'Give Son Mountain,' where the Chinese women pray for sons, and 'Lone Rock,' and the trees near the river god temple, worshiped by the sick who go there to pray for healing, and hang up red banners in gratitude when they recover, would interest any Christian, as would also an earthen tower, and a part of the city wall where the spirit of the fox is said to reside, and where people also go to pray for healing.

"Kalgan has four mosques. The followers of Mohammed are the class of people most friendly to us, recognizing us as monotheists like themselves, and acknowledging that they are foreigners like us, because they are descended from Arab soldiers who came to China about nine centuries ago. They are keen and enterprising in trade, and self-satisfied with their ablutions and abstinence from pork.

"The Manchus are the drones of the community, barely supported by the government, and therefore lazy, poor, and good for nothing, but able to ride horses, wave flags, and shoot with the bow and arrow. Individuals are friendly, but this class of people as a whole regard foreigners with disdain and hatred, and are the least friendly to missionaries.

"There are also the Mongols who come to Kalgan to sell their animals, and buy what they need. They ride about in dirty red or yellow gowns, fingering their strings of beads, and muttering prayers, being devout Buddhists, superstitious, and ignorant of the world in which they live. The missionaries of this station have always borne them on their hearts, and striven to enlighten them, remembering that they too are lost sheep of the Lord's fold."

Notes from the Wide Field

MADAGASCAR

Some conflicting reports are received concerning the present condition of the churches in Madagascar. There is an account of a remarkable revival at one point in the Batsileo country, where the Spirit of God was present in a most remarkable way, which can only be likened to Pentecost. Prayers and hymns and confessions like those which have been seen in assemblies in Wales marked the occasion. Congregations were greatly increased and the wave of revival spread to many towns in the district. On the other hand, one of the French missionaries reports in the *Journal des Missions Evangéliques* that the situation is most serious, since there is decided hostility against everything religious. Secular meetings and diversions of all sorts mark the Sabbaths. The conflict between the friends of righteousness and the irreligious people is very pronounced. There is need of strong leadership and a quickening of spiritual life. Over against this, one of the French missionaries writes of eight native evangelists who show excellent qualities fitting them for leadership and giving great hope that these people, often regarded as inefficient, may be capable of self-leadership in the days to come. The following incident is related of Indroazafiny, a woman about forty years of age, who is a descendant in a kingly line: "She used to be what might be called a pious heathen — a strict observer of all heathen superstitions and sorceries. One day she bought an old Bible by chance and learned to read from it, but the words meant nothing to her. When her only child fell ill she called in ten celebrated socerers, paying them whatever they asked; but, in spite of their spells, the child died, and despair filled her heart. She threw away her charms, abused the socerers, and sought a life of solitude. To pass the time she took up her old Bible and read it. The Bible became a revelation to her. There was no one there to guide her or to teach her; the Bible became her consolation and her teacher. And when, some time after, an evangelist of the churches of Imerina came to settle in the village, he found a valuable help in her, while both natives and Europeans bore witness to her goodness. She is a woman of remark-

able eloquence, good sense, and willingness for personal sacrifice, and I was struck by the high ideal of righteousness and holiness which she has, and which she owes solely to the teaching of the Bible. And if there is now the beginning of a revival in that church, it is due to her influence and that of the women who are in intimate connection with her."

Miscellany

Bibliographical

The Pen of Brahma. Peeps into Hindu Hearts and Homes. By Beatrice M. Harband. With illustrations. F. H. Revell Co.

This, a series of short sketches of East Indian life, is evidently the work of an eyewitness. The sketches are like clear photographs of actual scenes, and are set before us with a missionary purpose which they well fulfill. A well-known lady, long resident in India, once said in addressing a woman's meeting that the pressing duty of the Christian church was to acquaint itself with "the evidence of things not seen"; that we had now abundant evidence of India's crying needs, and were accountable for acquainting ourselves with them.

Certainly these well-told stories supply evidence enough, while possessing an interest quite apart from this as studies of human life and Eastern character.

Pastor Hsi, One of China's Christians. By Mrs. Howard Taylor, *née* Geraldine Guinness. F. H. Revell Co., New York and Chicago. With portrait and twenty-two illustrations. $1.00 net.

This volume of 400 pages is another and an exceptionally valuable addition to the long list of deeply interesting missionary books issued by the Revell Company. Those who have read Mrs. Taylor's earlier works will not need to be told that the style is fascinating, and that it glows throughout with the joy and the inspiration of an absorbing Christian devotion. China and her new believers are incidentally made to seem very real and near, but that which makes the book great is the Christian life of its hero.

Pastor Hsi was a born leader, capable, autocratic, and strong of will, but he was in his earlier days an opium eater and passionate even in his kindest moods. The story of his transformation into a humble, loving, self-denying Christian, and of the devotion of all his great abilities to the service of Christ is a wonderful testimony to the power of the gospel. Coming into the Christian faith with no past history of the modern church to guide him, he took the New Testament as his law, and believed with his whole soul in its promises and commands. And according to his faith it was done unto him.

How many in Christian lands are in need of a faith as simple and strong as Pastor Hsi's! If any such would be glad of help towards gaining it, let them read his story. Christian workers, too, may find in it a great encouragement and stimulus. We know it has proved all this to some beloved missionaries returning to a difficult field of labor. If we hesitate over the remarkable answers to his prayers, seemingly miraculous, let us notice that Pastor Hsi was ever ready to add works to his faith and to use the means divinely placed at his disposal. And let us remember the saying of Dr. Payson, "That person who should accomplish the greatest good ever wrought in the world would be the one who should prove the last, highest efficacy of prayer."

The Saloon Problem and Social Reform. By John Marshall Barker, Ph.D., Professor of Sociology in the School of Theology in the Boston University. The Everett Press, Boston, Mass.

This is the most complete modern utterance upon the subject of which it treats. Having but little over two hundred pages, it is packed with facts, figures, and citations, while the wider questions

are discussed with statesmanlike care and thoroughness. It is a compendium indispensable alike to those engaged in temperance work and to the reformer and sociologist.

His Life: In the Words of the Four Gospels. The Pastors' Publishing Union, Oak Park, Ill. Price in paper covers, 10 cents, postpaid, 14 cents. In cloth, 25 cents, postage 5 cents.

This is a unique publication prepared by the pastors of Oak Park, Ill., giving in continuous form the Life of Christ in the words of the four Gospels. Dr. Sydney Strong and Dr. W. E. Barton have been specially concerned in the preparation of this "Life." It is a harmony in the sense that it brings from each Gospel the fullest record of the words of Jesus and of the incidents of his life, but without repetition. This interwoven story of the wonderful life must serve an excellent purpose for popular use. The value of the compilation itself as well as its cheapness should secure for it a very large circulation. We are impressed with the thought that this will be a very valuable unification of the Gospels to put in the hands of Christian converts in mission lands who are beginning to use the English language and want the evangelical story.

That They All May Be One. By Amos R. Wells. Funk & Wagnalls Co., New York. 75 cents net.

The longing for outward and visible unity in the church of Christ is growing more and more intense, and never has there been so much thought and effort directed toward the accomplishment of this union as at the present time. This volume of Professor Wells's is timely, therefore, as an expression of profound dissatisfaction with the existing diversities, and of eager aspiration for some better conditions. The weaknesses and absurdities of the arguments for the perpetuation of existing divisions are well presented, and some of the hopeful signs for the future are given. Federation is not satisfactory to the writer; organic union is the goal which he seeks. We are not so sure of the soundness of this contention. If, however, organic union is ever to be attained it must be by progressive steps, and the step that is *now* to be taken is federation. But all along the way toward the ideal state the prayer of Christians should be incessant, "That they all may be one."

All About Japan. Stories of Sunrise Land Told for Little Folks. By Belle M. Brain. Fleming H. Revell Co. Price, $1.00 net.

Miss Brain is now well known as a bright writer on missionary matters, and in this volume she has told a great deal about Japan which the younger generation, as well as some older people, will be glad to read. She treats of the land, the people, and the little folks. She tells of the old Japan and its early missions, and of its closing and opening. She gives the story of Neesima, and of other notable men engaged in missionary work. The volume is up to date, inasmuch as it tells of the war with Russia and of the work among the soldiers. There are many illustrations given, the poorest of which is a likeness of Hon. Alpheus Hardy, whose agency in preparing Mr. Neesima for his great work is well told in the text. A fine book for the Sabbath school library.

Young Men Who Overcame. By Robert E. Speer. Fleming H. Revell Co. $1.00 net.

Mr. Speer has wrought into this volume stories of fifteen young men, only a few of them missionaries or ministers, but all of them of marked Christian devotion, who in their short lives displayed noble qualities such as must win the admiration of all beholders. Mr. Speer seeks to use their lives as "a challenge and contradiction to those who think Christianity a weak and unmanly thing, or as a fine or impracticable thing." Two of these young men were among the martyrs in China in 1900, Horace Pitkin and Cortlandt Hodge, and the story of their lives is effectively though briefly told. This is a noble book to put into the hands of all young

men. It will kindle faith in God and faith in humanity. It will do more to remove doubts and inspire faith than any number of treatises on the Evidences of Christianity.

Books Received

The following volumes from the "What Is Worth While Series," published by Thomas Y. Crowell, of New York, at 30 cents net, plus 5 cents postage: "Books in Their Season," by Annie Russell Marble. "The Beauty of Kindness," by J. R. Miller. "Faith and Life," by Rev. Charles Edward Jefferson, D.D. "Is Life Worth Living?" by Frederick Lynch.

The same publishers issue the following volumes at 75 cents net, each of them beautifully illustrated: "The Melody of God's Love," by Oliver Huckel "The Inner Life," by J. R. Miller. "The Happy Life," by Pres. Charles W. Eliot.

T. Y. Crowell and Co. also publish the following volumes, of which adequate notice cannot be given in a magazine devoted to foreign missions: "The Inward Light," by Amory H. Bradford, D.D. "When the Song Begins," by J. R. Miller. "The Story of the Big Front Door," by Mary F. Leonard. "The Family on Wheels," by J. MacDonald Oxley. "Beaufort Chums," by Edwin L. Sabin. "The Life That Counts," by Pres. Samuel V. Cole, D.D., of Wheaton Seminary.

Notes for the Month

THE special objects for prayer which have usually been named on this page will hereafter be given in connection with the page referring to the "Prayer Union," in the Home Department section. (See page 620.)

ARRIVALS IN THIS COUNTRY

September —. At Danielson, Conn., Mrs. Sara B. Howland, of the Mexican Mission.

October 2. At Boston, Mrs. Marion M. Webster, of the West Central African Mission (not September 2, as reported last month).

October 15. At New York, Mr. and Mrs. John Bicknell, who have been working in connection with the Ceylon Mission for a term of years.

October 23. At San Francisco, Miss Mary A. Holbrook, M.D., of the Japan Mission.

October 24. At Boston, Mrs. Augusta E. Dean, who has been assisting Miss Anstice Abbott in work at Bombay since 1902. Also Rev. and Mrs. Walter T. Currie, of the West Central African Mission.

Miss Anstice Abbott, of Bombay, arrived in Genoa, Italy, October 6, and is to spend the winter in France.

ARRIVALS ABROAD

August 8. At Kamundongo, West Africa, Rev. and Mrs. W. H. Sanders, and Miss Nellie J. Arnott.

September 11. At Kusaie, Micronesia, Miss Jennie Olin.

October 5. At Yokohama, Rev. and Mrs. S. C. Bartlett, Rev. and Mrs. H. J. Bennett, Rev. Cyrus A. Clark, Mrs. Agnes H. Gordon, and Miss Cornelia Judson.

DEPARTURES

September 27. From San Francisco, Rev. and Mrs. George D. Wilder, returning to the North China Mission.

October 13. From Boston, Miss Esther T. Maltbie, returning to the European Turkey Mission.

November 1. From Boston, Mrs. W. O. Ballantine, returning to the Marathi Mission, and Miss Edith Gates, under appointment to the same mission. (See page 616.)

November 4. From San Francisco, Miss Susan B. Tallmon, M.D., under appointment to the North China Mission. (See page 616.)

November 15. From San Francisco, Rev. Martin L. Stimson, returning to the Micronesian Mission.

Donations Received in October

NEW ENGLAND DISTRICT

Maine

Brooks, Cong. ch.	3 11	
Brunswick, 1st Parish Cong. ch.	218 25	
Calais, Cong. ch.	60 00	
Houlton, Cong. ch.	1 81	
Jackson, Cong. ch.	2 50	
Kennebunkport, 1st ch., 3.70; South ch., 3.30,	7 00	
North Yarmouth, Cong. ch.	8 50	
Portland, Woodford's Cong. ch., 20; St. Lawrence Cong. ch., 17; Mrs. Emma F. Southworth, 50,	87 00	
Yarmouth, 1st Parish ch.	12 30	400 47

New Hampshire

Alton, Cong. ch.	1 00	
Dover, 1st Cong. ch. and Sab. sch.	100 93	
East Concord, Cong. ch.	16 00	
East Jaffrey, Cong. ch.	20 28	
Hanover, ch. of Christ at Dartmouth College,	75 00	
Henniker, Cong. ch.	40 00	
Hinsdale, Cong. ch.	7 04	
Littleton, Mrs. A. J. Church,	5 00	
Manchester, 1st Cong. ch., toward support Rev. J. P. Jones,	38 86	
Nashua, Pilgrim Cong. ch.	52 00	
North Barnstead, Cong. ch.	2 50	
Raymond, Cong. ch.	10 00	
Rindge, Cong. ch.	12 00	
Stratham, Cong. ch.	18 00	
West Concord, West Cong. ch.	11 54	
Wilton, 2d Cong. ch.	35 30	445 45

Vermont

Bradford, Cong. ch.	57 35	
Brattleboro, Center Cong. ch.	75 66	
East Braintree and West Brookfield, Cong. ch., toward support Dr. C. W. Young,	18 35	
East Brookfield, Cong. ch., toward support Dr. C. W. Young,	4 55	
Granby, Woman's Miss. Soc.	2 00	
Hyde Park, 2d Cong. ch.	1 50	
Middletown Springs, Cong. ch.	15 00	
Roxbury, Union Cong. ch.	5 85	
Waitsfield, Cong. ch., toward support Rev. John X. Miller,	20 75	
Westford, Cong. ch.	3 00	
Williamstown, Cong. ch., toward support Dr. C. W. Young,	5 73	209 74

Massachusetts

Amherst, 2d Cong. ch.	14 00	
Ashby, Cong. ch.	8 60	
Attleboro, 2d Cong. ch.	300 00	
Auburn, 1st Cong. ch.	44 26	
Auburndale, Cong. ch.	1,009 30	
Berkley, Friends of Foreign Missions,	40 00	
Beverly, Dane-st. Cong. ch., Rev. and Mrs. E. H. Byington,	10 00	
Blandford, 2d Cong. ch.	3 60	
Boston, 2d ch. (Dorchester), 178.40; Union ch., of which 100 from a friend toward support Dr. E. L. Bliss, 107.17; Walnut-av. Cong. ch. (Roxbury), 17; J. C.S., 100; Friend, 20,	422 57	
Braintree, 1st Cong. ch.	51 00	
Brockton, B. M. Fullerton,	5 00	
Brookline, Harvard ch.	1,614 93	
Cambridge, Hope ch., add'l, .10; Mrs. M. E. Hidden, 15,	15 10	
Chelmsford, Central Cong. ch.	45 35	
Chicopee, 1st Cong. ch.	2 51	
Concord, Trin. Cong. ch.	2 00	
Dalton, 1st Cong. ch., to const. Mary E. P. Allen, James E. Bardin, Luna Chadwick, Elfa M. Church, Agnes R. Haworth, Judith L. Jones, J. Otto Keig, James Babcock, H. M.	984 54	
Dedham, Miss M. C. Burgess,	50 00	
Douglass, J. H. Dudley,	1 00	
East Charlemont, Cong. ch.	20 00	
Easthampton, 1st Cong. ch.	13 69	
Essex, Cong. ch.	19 36	
Globe Village, Evan. Free ch.	13 12	
Granby, Simeon Kellogg,	10 00	
Hanson, 1st Cong. ch.	3 00	
Hatfield, Cong. ch.	42 01	
Holliston, 1st Cong. ch.	26 62	
Ipswich, Linebrook Cong. ch.	16 30	
Leominster, Cong. ch., of which 7 towards support Rev. E. F. Bell,	17 53	
Lincoln, Cong. ch.	263 00	
Lowell, 1st Trin. Cong. ch.	26 74	
Medford, Mystic Cong. ch.	110 00	
Middleboro, North Cong. ch., 43.59; 1st Cong. ch., 26.60,	70 19	
Millbury, Worcester South Conference,	23 11	
Mill River, Cong. ch.	17 00	
Newton, Eliot ch.	25 00	
Newton Center, John Ward,	50 00	
Newtonville, Friend,	1 00	
Northampton, Friend,	8 00	
Northboro, Cong. ch.	47 30	
Northbridge Center, Cong. ch.	23 50	
North Leominster, Cong. ch. and Sab. sch., for catechist, Madura,	20 13	
Palmer, L. H. Gager,	100 00	
Reading, Cong. ch.	40 00	
Rockland, 1st Cong. ch., an Endeavorer,	5 00	
Somerville, Winter Hill Cong. ch., 39; Prospect Hill Cong. ch., 28.25,	67 25	
South Framingham, Grace Cong. ch., toward support Rev. R. S. M. Emrich,	86 18	
South Hadley, Cong. ch.	15 00	
South Walpole, W.	1 00	
South Weymouth, Old South Cong. ch.	5 00	
Springfield, 1st ch. of Christ, toward support Dr. C. D. Ussher, 400; Hope Cong. ch., toward support Dr. W. O. Ballantine, 108.93; Memorial ch., 62.82; Park Cong. ch., 42.35,	614 10	
Stockbridge, Cong. ch.	25 55	
Sturbridge, Julia E. Hyde,	10 00	
Wakefield, Cong. ch.	38 99	
Walpole, Rev. G. F. Wright,	1 00	
Ward Hill, ch. of Christ,	5 60	
West Newbury, 1st Cong. ch., 6; 2d Cong. ch., 5,	11 00	
Whitinsville, Cong. ch.	67 45	
Wilbraham, 1st Cong. ch.	35 00	
Winchester, 1st Cong. ch., toward support Rev. A. W. Clarke,	150 00	
Winchester Highlands, Cong. ch.	4 05	
Wollaston, Cong. ch., Friend,	100 00	
Woods Hole, Cong. ch.	6 50	
Worcester, E.	10 00	6,889 03
Legacies. — Lowell, Miss Lucinda R. Parker, add'l,		106 67
		6,995 70

Rhode Island

Providence, Beneficent Cong. ch., 32.40; Plymouth Cong. ch., 9; Mrs. Arabella G. Thompson, 5, 46 40

Young People's Societies

MAINE.—Belfast, 1st Y. P. S. C. E., 5; No. Yarmouth, Y. P. S. C. E., 2, 7 00

NEW HAMPSHIRE.—Hinsdale, Y. P. S. C. E., 10, and Jun. do., 5, all toward support Geo. M. Newell; New Ipswich, Children's 44th Annual Fair, 3.75, 18 75

MASSACHUSETTS.—Andover, Y. P. S. C. E. of South Cong. ch., for Ing-hok, 20; Ballardvale, do. of Union ch., 6.42; Boston, Immanuel ch., Young People's Asso., toward support Dr. W. T. Lawrence, 125; do., Roslindale, Y. P. S. C. E., for native worker in India, 9; Clinton, Y. P. S. C. E., toward support Rev. C. S. Sanders, 25; Conway, do., 5; Leominster, do., for Shao-wu, 21.58; North Leominster, do., for catechist, India, 19.87; Rockland, do., for Shao-wu, 8; Royalston, 1st Y. P. S. C. E., 5; West Newbury, 2d Y. P. S. C. E., toward support Geo. M. Newell, 12.50, 257 37

RHODE ISLAND.—Providence, Pilgrim Y. P. S. C. E. 50 00

333 12

Sunday Schools

MAINE.—Brewer, 1st Cong. Sab. sch., 5.90; Foxcroft, Cong. Sab. sch., 12.31; Harrison, do., 2.32; Kittery Point, 1st Cong. Sab. sch., 2; North Bridgton, Cong. Sab. sch., 2.68; North Yarmouth, do., 2; Oxford, do. and Y. P. S. C. E., 5; Standish, Cong. Sab. sch., 4.10; Wells Beach, 1st Cong. Sab. sch., 8, 44 31

NEW HAMPSHIRE.—Fitzwilliam Depot, Cong. Sab. sch., 6.91; Hinsdale, Cong. Sab. sch., toward support Geo. M. Newell, 5; Piermont, do., 3, 14 91

VERMONT.—Cambridge, 1st Cong. Sab. sch., 6.20; Cornwall, Cong. Sab. sch., 5.86; Essex Junction, 1st Cong. Sab. sch., 5.50; Jericho, 2d Cong. Sab. sch., 4.64; Ludlow, Cong. Sab. sch., 7.25; North Bennington, do., of which 23.40 from Green Box Bank Co., 26.81; Thetford, do., 4.42; Windham, do., 7.30, 67 98

MASSACHUSETTS.—Barre, Cong. Sab. sch., 3; Berkley, do., 3.85; Billerica, do., 5.23; Boston, Central Cong. Sab. sch., 5.61; do., St. Marks Cong. Sab. sch., 4.20; Cambridge, Sab. sch. of 1st Cong. ch., for Sendai, 33.53; do., do., Prim. Dept., for Aruppukottai, 5; Chicopee, 1st Cong. Sab. sch., 4.06; Everett, Mystic Side Cong. Sab. sch., 5.64; Feeding Hills, do., 1.67; Gilbertville, do., 15.61; Granville Center, do., 2.38; Haverhill, West Cong. Sab. sch., 30; Hopkinton, Cong. Sab. sch., 7.23; Hyde Park, 1st Cong. Sab. sch., 13.71; Ipswich, 1st Parish Cong. Sab. sch., 10; Reading, Cong. Sab. sch., 23.75; Leverett, do., 5.25; Lynn, North Cong. Sab. sch., 3.12; Mattapoisett, Cong. Sab. sch., 2.50; Salem, Tab. Cong. Sab. sch., 8.49; So. Framingham, Grace Cong. Sab. sch., 12.74; Springfield, Olivet Cong. Sab. sch., 8.75; Sunderland, Cong. Sab. sch., 25; Swampscott, 1st Cong. Sab. sch., 5.18; Wakefield, do., 10; Ware, Center Cong. Sab. sch., 3; West Boylston, 1st Cong. Sab. sch., Home Dept., 1.04, 259 54

386 74

MIDDLE DISTRICT

Connecticut

Ansonia, Cong. ch., 28.57; Ger. Cong. ch. and Sab. sch., 5.50, 34 07

Black Rock, Cong. ch. 58 51
Bridgeport, 1st Cong. ch. 135 05
Coventry, 1st Cong. ch. 24 16
Derby, 2d Cong. ch. 35 00
East Haddam, 1st Cong. ch. 9 02
East Hartland, Cong. ch., toward support L. S. Gates, 10 00
East Woodstock, Cong. ch. 11 00
Essex, 1st Cong. ch., toward support Geo. M. Newell, 60 00
Fairfield, Cong. ch. 372 17
Franklin, Cong. ch. 8 00
Granby, South Cong. ch. 25 00
Greenwich, 2d Cong. ch., toward support Rev. L. Hodous, 360 43
Guilford, 3d Cong. ch. 12 00
Haddam Neck, 1st Cong. ch. 3 51
Hartford, Farmington-av. Cong. ch., 317.31; Park Cong. ch., toward support Rev. A. Fuller, 141.43, 458 74
Higganum, Cong. ch. 20 00
Madison, 1st Cong. ch. 15 14
Meriden, 1st Cong. ch., A friend, 10 00
Middletown, 1st Cong. ch., toward support Rev. H. S. Barnum, 58.10; 3d Cong. ch., 11.75; Friend, 1, 70 85
New Canaan, Cong. ch., 30 69
New Haven, United Cong. ch., for theological school, care Rev. R. A. Hume, 500; Grand-av. Cong. ch., 27, 527 00
New London, Mrs. J. N. Harris, 1,000; E. J. Sauter, 25, 1,025 00
North Woodstock, Cong. ch. 13 00
Norwich, 1st Cong. ch., toward support Mrs. E. H. Smith, 75 00
Old Saybrook, Cong. ch. 6 50
Portland, 1st Cong. ch. 54 51
Putnam, 2d Cong. ch., toward support missionary, 108 07
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 8 78
Sherman, Cong. ch. 6 14
Somers, Cong. ch. 9 29
South Glastonbury, Cong. ch. 5 00
Terryville, Cong. ch. 148 41
Washington, 1st Cong. ch. 91 50
Whitneyville, Cong. ch. 4 97
Winchester, Cong. ch. 2 50
Woodbridge, Cong. ch. 20 00—3,869 01

Legacies.—Lyme, Harriet H. Matson, by Chas. A. Terry, Ex'r, 6,000 00

9,869 01

New York

Bangor, Cong. ch., Mrs. Truman Adams, 10 00
Brooklyn, Puritan Cong. ch., 30.55; South Cong. ch., 50, 80 55
Buffalo, 1st Cong. ch., Rev. and Mrs. C. M. Warren, 150; Mrs. S. C. Whittemore, of which 70 for Colburn schools and 20 thank-offering, 90, 240 00
Canandaigua, Friend, 18 00
Carthage, 1st Cong. ch. 21 00
East Rockaway, Bethany Cong. ch. 6 00
Fairport, Friend, 5 00
Franklin, J. Marshland, 5 00
Friendship, Cong. ch. 12 00
Gaines, Cong. ch. 10 00
Maine, Cong. ch. 6 52
Newark Valley, 1st Cong. ch. 2 38
New York, Mrs. Caroline L. Smith, 25; through John H. Safford, toward support G. M. Newell, 5; Friend, 2, 32 00
Patchogue, 1st Cong. ch. 35 59
Richford, Cong. ch. 7 04
Riverhead, Sound-av. Cong. ch. 26 07
West Groton, Cong. ch. 16 00
——, Friend in Central New York, 25 00——558 15

New Jersey

East Orange, 1st Cong. ch., toward support Dr. W. S. Dodd, 66 67

Pennsylvania

Kane, 1st Cong. ch.	34 30	
Scranton, Plymouth Cong. ch.	26 50	60 80

Ohio

Chardon, 1st Cong. ch.	10 55	
Cleveland, Kinsman-st. Cong. ch., 22; Lakeview Cong. ch., 8,	30 00	
Florence, Cong. ch.	2 00	
Madison, Central Cong. ch.	14 97	
New London, 1st Cong. ch.	15 00	
Oberlin, 2d Cong. ch., 57.82; 1st Cong. ch., of which 10 from P.L.A., 45.94; H. B. Hall, 25; Edwin M. Hoffman, 2,	130 76	
Pierpont, Cong. ch.	6 50	
Plain Center, Cong. ch.	4 75	
Springfield, 1st Cong. ch.	6 40	
Steubenville, 1st Cong. ch.	11 70	
Sullivan, 1st Cong. ch.	4 40	
Toledo, Washington-st. Cong. ch., for Shao-wu,	2 00	
Twinsburg, Woman's Miss. Soc.	3 00	
Wayland, Cong. ch.	8 19	
West Millgrove, 1st Cong. ch.	2 75	
Weymouth, 1st Cong. ch.	2 25	255 22

District of Columbia

Washington, 1st Cong. ch., M. E. Gates, toward support Rev. L. S. Gates,	40 00

Young People's Societies

Connecticut. — Bridgeport, South Y. P. S. C. E., 15.93; Broad Brook Y. P. S. C. E., 5; Granby, do., 10; Guilford, 3d Y. P. S. C. E., 2.75; Talcottville, Y. P. S. C. E., for native preacher, Rahuri, 20,	53 68
New York. — Friendship, Y. P. S. C. E.	3 00
	56 68

Sunday Schools

Connecticut. — Branford, Cong. Sab. sch., 11.35; Bridgeport, Park-st. Cong. sab. sch., 20; Bridgewater, Cong. ch., 8.66; Derby, Cong. Sab. sch., toward support Geo. M. Newell, 8.56; East Haddam, Sab. sch. of 1st ch. of Christ, 5.87; Granby, Cong. Sab. sch., 15; Groton, Cong. Sab. sch., 3.26; Haddam, do., 6; Leonard's Bridge, do., 16.71; Middletown, 3d Cong. Sab. sch., 10.86; New Haven, union meeting of Cong. Sab. schs., 51.61; Newington, Cong. Sab. sch., 4.50; No. Haven, Cong. Sab. sch., 17.76; Somersville, do., 1.50; Stamford, Long Ridge Cong. Sab. sch., 5.75; Talcottville, Cong. Sab. sch., toward support Mrs. Julia B. Fuller, 15.71; Union, do., 5.33; Wilton, Cong. Sab. sch. and Y. P. S. C. E., 4.10; Windsor Locks, Cong. Sab. sch., 21.50,	234 03
New York.—Carthage, 1st Cong. Sab. sch., for Africa, 6; Friendship, Cong. Sab. sch., 5; Granville, do., 5.58; Patchogue, do., 9; Riga, do., 5.40; Riverhead, do., 24; Sherburne, 1st Cong. Sab. sch., 17.53,	72 51
New Jersey. — Nutley, St. Paul's Cong. Sab. sch.	10 00
Pennsylvania.—Braddock, 1st Cong. Sab. sch., 8; Kane, do., 10,	18 00
Ohio. — Alexandria, Cong. Sab. sch., 1; Barberton, Columbia Cong. Sab. sch., 3.55; Norwalk, 1st Cong. Sab. sch., 3.42; Oberlin, 1st Cong. Sab. sch., 20; Shandon, Cong. Sab. sch., 2.61; Twinsburg, do., 5.38; Wauseon, do., 3,	38 96
North Carolina. — Fayetteville, Cong. Sab. sch.	3 11
	376 61

INTERIOR DISTRICT

Kentucky

Gosneyville, Rev. N. G. Robinson,	2 00

Tennessee

Memphis, Strangers' 1st Cong. ch.	22 05

Alabama

Headland, Blackwood Cong. ch.	3 10

Texas

Paris, 1st Cong. ch.	10 00

Indiana

Angola, Cong. ch.	8 67

Illinois

Batavia, Cong. ch., add'l,	2 00	
Bowen, Cong. ch.	6 93	
Chapin, M. P.	10 00	
Chicago, Kenwood Evan. ch., for Rev. R. A. Hume's work, 389.53; Pilgrim Cong. ch., toward support Rev. C. L. Storrs, 180; Warren-av. Cong. ch., 73.30; Leavitt-st. Cong. ch., 21.31; 1st Cong. ch., 20.87; Lakeview Cong. ch., for native helper, Turkey, 11; Lincoln Park Cong. ch., A friend, 5,	701 01	
Earlville, J. A. D.	25 00	
Evanston, 1st Cong. ch., Rev. D. C. Greene,	40 75	
Harvey, Cong. ch.	6 56	
Hinsdale, Cong. ch.	150 80	
Kewanee, J. P. Thomas,	5 00	
Lagrange, E. T. Merrell,	1 00	
Marseilles, J. Q. Adams, 25; Dr. R. S. Baughman, 12.75,	37 75	
Melville, Cong. ch. and Sab. sch.	3 00	
Oak Park, 1st Cong. ch., of which 18.25 toward support Rev. R. Chambers,	30 65	
Payson, J. K. Scarborough,	300 00	
Plainfield, Cong. ch.	10 00	
Rockefeller, 1st Cong. ch.	4 20	
Seward, 1st Cong. ch., 15; 2d Cong. ch., 8.93,	23 93	
Springfield, 1st Cong. ch.	21 15	
Wheaton, College ch.	5 00	
Wilmette, Cong. ch., C. Johnson,	10 00	
———, C.	25 00	1,419 73

Michigan

Alpine and Walker, Cong. ch.	7 00	
Big Prairie, Cong. ch.	2 00	
East Paris, Cong. ch.	5 00	
Gaylord, Cong. ch.	4 00	
Grand Rapids, 2d Cong. ch., of which 2 from Rev. S. T. Morris,	10 00	
Hilliards, Cong. ch.	11 00	
Hopkins, 2d Cong. ch.	15 70	
Imlay City, Cong. ch.	14 00	
Salem, 1st Cong. ch.	11 25	
West Adrian, Cong. ch.	13 50	
———, Friend, toward support Rev. H. C. Hazen,	1,000 00	1,093

Wisconsin

Beloit, 2d Cong. ch.	16 80	
Fairview, Cong. ch.	1 75	
Platteville, Mt. Zion Cong. ch.	3 00	
Plymouth, Cong. ch.	3 86	
River Falls, 1st Cong. ch., A member, thank-offering,	25 00	
Whitewater, Cong. ch.	12 00	
Williams Bay, Cong. ch.	5 15	67 56

Minnesota

Fairmont, 1st Cong. ch. 17 85
Minneapolis, Plymouth ch., toward support Rev. A. H. Clark, 100 00
Montevideo, 1st Cong. ch. 27 67
Nassau, Cong. ch. 3 79
Owatonna, 1st Cong. ch. 2 00——151 31

Iowa

Anita, Cong. ch., Woman's Miss. Soc., for Shao-wu, 10 00
Aurelia, Cong. ch. 10 85
Cedar Rapids, 1st Cong. ch. 2 00
Central City, 1st Cong. ch. 9 13
Church, Ger. Cong. ch. 10 60
Clay, Cong. ch. 12 00
Danville, Cong. ch. 23 56
Dewitt, Cong. ch. 4 20
Emmetsburg, Cong. ch. 19 43
Farragut, Cong. ch. 16 28
Grandview, Cong. ch. 4 15
Grinnell, Cong. ch., toward support Rev. E. E. Aiken, 129 85
Hartwick, Cong. ch. 5 00
Jackson, Cong. ch. 5 50
Kalo, Cong. ch., Ethel Wakeman, 3 00
Lamoille, Cong. ch. and Sab. sch. 4 32
Lincoln, Cong. ch. 3 60
McGregor, 1st Cong. ch. 80 10
Maquoketa, 1st Cong. ch., 14.20; G. M. Johnson, toward support Dr. W. A. Hemingway, 2.50, 16 70
Marshalltown, Cong. ch. 30 00
Mt. Pleasant, Cong. ch. 10 25
New Hampton, Cong. ch. 25 00
Ottumwa, 1st Cong. ch. 76 77
Perry, Cong. ch. 15 00
Red Oak, 1st Cong. ch. 53 70
Webster City, Cong. ch. 27 46——608 45

Missouri

St. Joseph, Tab. Cong. ch. 30 10

North Dakota

Maddock, Cong. ch. 3 46
Mayville, Cong. ch. 13 40
Wahpeton, 1st Cong. ch. 7 08
Williston, Cong. ch., Mrs. E. J. Swedbock, for China, 5 00——28 94

South Dakota

Hot Springs, William Black, 2 00
Java, Israels Ger. Cong. ch. 7 00
Parkston, Ger. churches, 25 00——34 00

Nebraska

Aurora, 1st Cong. ch. 17 90
Chadron, Cong. ch. 25 00
Germantown, Ger. Cong. ch. 10 00
Inland, Ger. Cong. ch. 10 00
Liberty Creek, Ger. Cong. ch. 3 00
Nehawka, Mrs. P. A. Wade, 1 00
Olive Branch, Ger. Cong. ch. 10 00
Plymouth, 1st Cong. ch. 6 67
Princeton, Ger. Cong. ch. 10 00
Stockham, Ger. Cong. ch. 1 60
Sutton, Ger. Cong. ch. 5 00
Wilsonville, Mrs. Walter N. Giles, 10 00
York, S. H. Sedgwick, 10 00——120 17

Kansas

Anthony, 1st Cong. ch. 15 10
Eureka, Cong. ch. 28 25
Fairview, Plymouth Cong. ch. 5 53
Manhattan, Mrs. E. E. Shelley, 10 00
Olathe, Cong. ch. 12 00
Osborne, 1st Cong. ch. 9 25
Topeka, 1st Cong. ch. 140 00
Wabaunsee, 1st ch. of Christ, 12 00
Wakefield, Cong. ch. 55 00——287 13

Colorado

Colorado Springs, Philo C. Hildreth, 15 00
Longmont, 1st Cong. ch. 25 00——40 00

Young People's Societies

Illinois.—Chicago, Fellowship Y. P. S. C. E. 1 00
Wisconsin.—Williams Bay, Jun. Y. P. S. C. E. 4 25
Minnesota.—Hutchinson, Y. P. S. C. E. 6 25
Kansas.—Wakefield, Y. P. S. C. E. 10 00
21 50

Sunday Schools

Texas.—Dallas, Central Cong. Sab. sch. 13 36
Tennessee.—Pomona, Cong. Sab. sch. 62
Illinois.—Chicago, Cortland-st. Cong. Sab. sch., 6.75; Creston, Cong. Sab. sch., .89; Geneseo, do., 6.80; Gridley, do., 5; Homer, do., and Jun. Y. P. S. C. E., 2.57; Springfield, Hope Cong. Sab. sch., 3; Waverly, Cong. Sab. sch., 1.65, 26 66
Michigan.—Columbus, Cong. Sab. sch., 7.51; Covert, do., 11.57, 19 08
Wisconsin.—Appleton, 1st Cong. Sab. sch., 14.50; Baraboo, Cong. Sab. sch., 6.63; Shopiere, do., 5; Springvale, do., 6.18; Sun Prairie, do., 8.83, 41 14
Minnesota.—Spring Valley, 1st Cong. Sab. sch., for Africa, 12 80
Iowa.—Fontanelle, Cong. Sab. sch., 3; Maquoketa, do., 4.90; Peterson, do., 4, 11 90
Missouri.—St. Louis, Fountain Park Cong. Sab. sch., for Shao-wu, 30; do., Compton Hill Sab. sch., 9.75, 39 75
South Dakota.—Bryant, Cong. Sab. sch., 1.25; Elk Point, do., 2.67; Ree Heights, do., 3.50, 7 42
Nebraska.—Howells, Cong. Sab. sch. 3 50
Kansas.—Burlington, Cong. Sab. sch. 4 00
180 23

For Support of Young Missionaries

Illinois.—Algonquin, Y. P. S. C. E., 5; Chicago, 1st Y. P. S. C. E., 11.25; Seward, Y. P. S. C. E., 12.50, all for MacLachlan Fund, 28 75
Michigan.—Columbus, Y. P. S. C. E., for Lee Fund, 5 00
Wisconsin.—Menomonie, Y. P. S. C. E., 5; Roberts, do., 5; Whitewater, do., 8, all for DeForest Fund, 18 00
Iowa.—Ames, Y. P. S. C. E., 5; Decorah, do., 7.50; Osage, do., 10; Victor, do., 2.41, all for White Fund, 24 91
Minnesota.—Wadena, Y. P. S. C. E., for Haskell Fund, 5 00
North Dakota.—Amenia, Y. P. S. C. E., for Haskell Fund, 2 57
Nebraska.—Harbine, Y. P. S. C. E., 5; Pierce, do., 6.25; Trenton, do., 8, all for Bates Fund, 19 25
103 48

PACIFIC DISTRICT

Utah

Salt Lake City, Phillips ch. 34 10

Washington

Colville, Cong. ch. and Sab. sch. 9 13
Endicott, Ger. Cong. ch. 18 00
Medical Lake, Cong. ch. 12 00
Pataha City, Cong. ch. 4 10
Ritzville, Ger. Zion Cong. ch., for Micronesia, 40 00
Seattle, Plymouth ch., Mary B. Winslow, 5; E. Shorrock, 25; Charles Odenkirk, 5, 35 00——118 23

Oregon

Forest Grove, Cong. ch. 18 61
Wellsburg, Cong. ch. 5 00——23 61

California

Antioch, Cong. ch. 4 00
Long Beach, Plymouth Cong. ch. 20 00
Los Angeles, Rev. J. H. Cooper, 15 00
Pasadena, Mrs. J. W. Keese, 50 00
San Francisco, Chinese Cong. ch. 23 50
San Lorenzo, Union Cong. ch. 1 65
Santa Rosa, Cong. ch. 6 00——120 15

Hawaii

Honolulu, Mrs. M. S. Rice, for Pleasant Island, 100; Mrs. Lydia Bingham Coan, 50; Mr. and Mrs. Theo. Richards, of which 20 for Pleasant Island Mission and 10 for Micronesia, 30; A friend, 10, 190 00

Sunday Schools

Washington. — Everett, Cong. Sab. sch., Infant class, 1 31

MISCELLANEOUS

Japan

Okayama, Rev. Henry J. Bennett, 25 00

From the American Missionary Association
H. W. Hubbard, New York City,
Treasurer

Income of Avery Fund

For missionary work in Africa, 1,577 91

Additional Receipts

Through Messrs. Kidder, Peabody & Co., Boston, for work in Macedonia and Bulgaria unless otherwise specified. Names of donors of less than $2 omitted to save space.

Vermont. — Bennington, 25
Massachusetts. — ———, 12
Indiana. — Huntington, 61
98

MISSION WORK FOR WOMEN

From Woman's Board of Missions
Miss Sarah Louise Day, Boston,
Treasurer

Heating and sanitary apparatus, A. C. G. C. 1,377 02
Repairs A. C. G. C. 107 44
Land for Girls' School, Sirur, 83 00
For kindergarten furnishings, Madrid, 200 00
For emergency expenses, Japan, 160 00—1,927 46

From Woman's Board of Missions of the Interior
Mrs. S. E. Hurlbut, Evanston, Illinois,
Treasurer 30,440 46

From Woman's Board of Missions for the Pacific
Miss Mary C. McClees, Oakland, California,
Treasurer 1,559 54

Additional Donations for Special Objects

New Hampshire. — Marlboro, Cong. ch., for use of Miss E. M. Blakely, 15 38
Massachusetts. — Arlington, Cong. Sab. sch., Miss E. H. Burrage's class, for work, care Miss F. E. Burrage, 5; Auburndale, Cong. ch., W. H. Cooley, for hospital, Harpoot, 5; do., sale of scarf for the Teapot Fund, care Rev. C. C. Tracy, 6; Blandford, Y. P. S. C. E. of 2d Cong. ch., for day school, Foochow, 6.30; Boston, Mrs. Zenas, for work, care Rev. C. R. Hager, 5; Newburyport, Belleville Y. P. S. C. E., for work, care Rev. J. H. Roberts, 10; Newton Highlands, Y. P. S. C. E., for Bible-woman, care Mrs. R. Winsor, 24; Rockport, Z. A. Appleton, for Ponasang Hospital, 2; Springfield, Mrs. Sarah L. Woodin, for use of Rev. Edward H. Smith, 5; Taunton, Winslow ch., for native preacher, India, 75.76; Whitman, Cong. ch., for work care Rev. E. Fairbank, 9.42; Williamstown, Mills Y. M. C. A., for Pasumalai College, 73.61, 227 09
Rhode Island. — Providence, Mrs. Arabella G. Thompson, for work, care Miss A. S. Dwight, 5, and Mrs. Chauncey Goodrich, 5, 10 00
Connecticut. — Franklin, Cong. ch., for pupil, care Rev. E. H. Smith, 10; Haddam, do., Friend, for orphanage work, care Dr. G. C. Raynolds, 5; New Haven, Mrs. Knapp's Mission Band, for orphanage, Marsovan, 13.30; New London, 1st ch. of Christ, Chinese members, 20; Salisbury, Cong. ch., Young Ladies' class, for use of Miss S. R. Norton, 5; Washington, Mrs. Robert Carter, for pupil, care Rev. R. A. Hume, 40, 93 30
New York. — Brooklyn, Central Cong. Sab. sch., for Bible-woman, care Rev. J. E. Tracy, 100; Malone, Cong. Sab. sch., for work, care Rev. J. C. Martin, 20; New York, Pilgrim Chinese Sab. sch., for work, Hong Kong, 90; do., Mihran N. Costikyan, for pupil, care Dr. Robert Chambers, 35; do., Tribune Sunshine Soc., for blind girl, care Miss C. Shattuck, 30; Perry Center, Y. P. S. C. E. of 1st Cong. ch., for native preacher, Foochow, 50, 325 00
New Jersey. — East Orange, Y. P. S. C. E. of 1st Cong. ch., for Bible-reader, care Rev. W. S. Dodd, 10; Glen Ridge, C. C. Baldwin, toward memorial church, care Miss E. S. Hartwell, 100, 110 00
Pennsylvania. — Philadelphia, Wm. R. Wickes, 44, Mary H. Wickes, 126.33, Caroline Wickes, 126.33, all for work, care Rev. C. C. Tracy; do., Rev. E. F. Fales, for use of Rev. R. A. Hume, 5; do., S. D. Jordan, for Lend-a-hand Fund, Ceylon, 5, 306 66
Ohio. — Cincinnati, Rev. and Mrs. L. W. Mahn, for native worker, Foochow, 5; Cleveland, Rev. Dwight Goddard, for Kai Muong-Lau ch., care Rev. Lewis Hodous, 25; Dover, Y. P. S. C. E., for evangelist, Japan, 25.25; Middlefield, Geauga Co. C. E. Union, for native helper, care C. C. Fuller, 53; Oberlin, "One interested," for work, care Miss Mary T. Noyes, 50; Toledo, Washington-st. Cong. Sab. sch., for pupil, Ahmednagar, 25; do., Birmingham Bible school, for child widow, care Miss Anstice Abbott, 15; do., Birmingham Y. P. S. C. E. for work, care Miss Gertrude Cozad, 5; Wayland, Grace Evans (in memorial by her parents), for work, care Rev. J. P. Jones, 25, 228 25
Maryland. — Baltimore, the mother of the late Wm. Cross Moore, in memoriam, for support of Armenian children, 100 00
Illinois. — Chicago, Summerdale Y. P. S. C. E., for school, care Rev. J. J. Banninga, 10; Dundee, Mrs. D. H. Haeger and daughter, for work, care Rev. C. R. Hager, 100; Evanston, Mabel Rice, for work, care Rev. S. C. Bartlett, 1; Joy Prairie, Cong. Sab. sch., for pupil, Marathi, 16.32; Payson, Rev. D. B. Eells, for native preacher, care Mrs. R. Winsor, 50; ———, C., of which 75 for work, No. China, 25 for do., Micronesia, and 35 for do., Madura, 135, 312 32

MICHIGAN. — Grand Rapids, Park Cong. Sab. sch., 37.50, and Y. P. S. C. E., 7.50; South Y. P. S. C. E., 8.75; Plainfield-av. do., 7.50; Plymouth do., 11.50; East-st. do., 3, and Smith Memorial Three O'Clocks, .50, all for work in Smyrna; Upton, Jun. Y. P. S. C. E., for pupil, care Mary B. Harding, 3.50; Upton Works, Mrs. G. Hull, for do., 4, 83 75

MINNESOTA. — Northfield, Isabella Watson, for work, care Rev. H. K. Wingate, 10 00

IOWA. — Des Moines, Maude M. Perry, for pupil, Marsovan, 31; Marshalltown, J. G. Brown, for native worker, care Rev. J. P. McNaughton, 30, 61 00

SOUTH DAKOTA. — Parkston, German churches, for work, care Rev. C. R. Hager, 25, and care Miss J. L. Graf, 14, 39 00

KANSAS. — Lacrosse, Jas. H. Little, for Theological Seminary Building Fund, Foochow, 50 00

MONTANA. — Virginia City, James Bradley, for native preacher, care Rev. C. R. Hager, 35 00

COLORADO. — Trinidad, Cong. ch., for native worker, care Rev. H. Fairbank, 43 20

WASHINGTON. — Bellingham, Friend, for schools, care Rev. H. G. Bissell, 1; Ritzville, J. D. Bassett, for native helper, care Rev. H. G. Bissell, 35; Steilacoom, Mrs. W. H. Cooke, of which 5 for work, No. China, and 5 for work, Madura, 10, 46 00

OREGON. — Forest Grove, Cong. Sab. sch., for church in Kusaie, 10 00

CALIFORNIA. — Claremont, Home Dept., for schools, 6; Mrs. Helen G. Remwick, for do., 20; Miss Martha Hathaway, for do., 50, all care Rev. H. G. Bissell; Green Valley, Mrs. Bryant, 1.50, Mrs. Flemming, 1, both for do.; Mills College, Mrs. C. T. Mills, for native preacher, No. China, 100; Redlands, 1st Cong. ch., A friend, for native helper, care Rev. H. G. Bissell, 40; Santa Cruz, Geo. Ford, for pupil, care Mrs. M. E. Bissell, 30; Sherman, Rev. W. P. Hardy, for native catechist, care Rev. J. C. Perkins, 25, 273 50

HAWAII. — Honolulu, Mr. and Mrs. Theo. Richards, for work, care Miss Jessie R. Hoppin, 15 00

CANADA. — Montreal, D. W. Ross, for work, care Rev. H. K. Wingate, 50 00

BRITISH COLUMBIA. — No. Vancouver, Miss E. L. Belyea, of which 15 is for pupil, care Rev. R. A. Hume, and 5 for use of Mrs. D. C. Churchill, 20 00

TURKEY. — Aintab, 2d ch., Young People's Mission, for native pastor, Foochow, 15; Constantinople, Rev. and Mrs. J. K. Greene, for North China, 25, 40 00

MISSION WORK FOR WOMEN

From WOMAN'S BOARD OF MISSIONS

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For scholarship, care Miss I. M. Blake,	27 00	
For pupil, care Miss C. Shattuck,	30 00	
For use of Miss Alice W. Hall,	15 00	
For Okayama Orphanage,	5 00	
For work, Ceylon,	10 00	117 00

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For pupil, care Miss C. Shattuck,	30 00	
For use of Dr. Meda Hess,	5 00	
For use of Miss C. E. Chittenden,	25 00	
For use of Miss Luella Miner,	12 50	
For pupil, care Miss J. P. Gordon,	15 00	123 75

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For kindergarten bldg., Foochow,	3,000 00	
For Rest House, Chefoo,	25 00	3,025 00

Income Blank Memorial Fund

For scholarship, Anatolia College,	39 00
	5,809 20
Donations received in October,	60,053 89
Legacies received in October,	6,106 67
	66,160 56

Total from September 1, 1905, to November 1, 1905, Donations, $83,602.06; Legacies, $9,911.67 = $93,513.73.

The Morning Star

MAINE. — Bar Harbor, Cong. Sab. sch., Cradle Roll, and Jun. Miss. Soc. 10 00

NEW HAMPSHIRE. — Lebanon, Cong. Sab. sch., Sunshine class, .10; Littleton, Cong. Sab. sch., 5, 5 10

MASSACHUSETTS. — Andover, H. S. Robinson, 10; Rochester, 1st Cong. Sab. sch., 2.70; Worcester, Pilgrim Cong. Sab. sch., 1, 13 70

CONNECTICUT. — East Hartland, Cong. Sab. sch., Katharine P. and Elmer E. Sanborn, 2; Hanover, Cong. Sab. sch., 5, 7 00

MICHIGAN. — Detroit, 1st Cong. Sab. sch. 24 40

IOWA. — Shell Rock, Cong. Sab. sch. 1 00

MISSOURI. — St. Louis, 1st Cong. Sab. sch. 10 06

NEBRASKA. — Germantown, Cong. Sab. sch., 3; Hemingford, Children's Mission Band, 2, 5 00

WASHINGTON. — Steilacoom, Oberlin Cong. Sab. sch. 3 00

CALIFORNIA. — Pasadena, Lake-av. Cong. Sab. sch., 5, and Intermediate Y. P. S. C. E., 1.25, 6 25

TURKEY. — Bey Alan, Cong. Sab. sch., 2.30; Philippopolis, Prim. Sab. sch., 2.20, 4 50

90 01

Ruth Tracy Strong Fund

(For work at Beira, East Africa)

MASSACHUSETTS. — Newton, Mrs. Mary M. Billings, 5 00

ILLINOIS. — Austin, 1st Cong. ch., Miss. Soc. 5 00

10 00

Abbott Fund

MASSACHUSETTS. — Petersham, Cong. Sab. sch., Intermediate class, 20 00

NEW JERSEY. — East Orange, 1st Cong. ch. 50 00

WISCONSIN. — Springvale, Ladies' Miss. Soc. 12 62

IOWA. — Waterloo, Cong. Sab. sch. 12 82

95 44

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NEW HAMPSHIRE. — Littleton, Cong. Sab. sch. 5 00

MASSACHUSETTS. — Boston, through W. B. M. 55 00

DISTRICT OF COLUMBIA. — Washington, Mabel L. Taylor, 10 00

OHIO. — Oberlin, Irving W. Metcalf, 40 00

110 00

Woman's Medical Mission, Jaffna

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